

AMERICA

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Chronicle

Home News.—As the House began to debate the Flood-Control Bill passed by the Senate, the President, on April 17, denounced the measure as "the most extortionate proposal that has ever been made upon the nation's revenues." The President's veto of the most important bill before Congress was clearly indicated. His objections, said to be shared by a strong party in Congress and out of it, relate first, to the possible appropriation of \$1,500,000,000, as against the Jadwin plan which begins with one-fifth of that sum, and next, to the placing of the entire burden of the costs upon the Federal Government. In his announcement on April 17, the President stated that the bill would chiefly benefit the lumbermen and the railroads, while not sufficiently providing for the protection of life and property on the lower Mississippi. In the House debate, the President's position was championed with particular force by Representative Frear of Wisconsin, and attacked by Representative Reid of Illinois. Mr. Frear stressed the excessive costs, the non-participation of the States in bearing them, and the alleged undue benefits to private interests. In developing his argument that the entire cost of the plan should be borne by the Federal Government, Mr. Reid was sup-

ported by a number of Representatives from the Southern States, chiefly on the ground that flood control was a matter which under the interstate commerce clause belonged to the Federal Government.

On April 19, Representative Tilson, for the Republicans, conferred with the President to suggest the possibility of compromise. With the practical certainty that the President would veto the McNary-Haugen farm-relief bill, it was thought well to save the other major proposal before Congress. It was indicated that the President would insist upon three modifications: first, that the bill fix a limit upon expenditures involved in any flood-control project that might be adopted; next, that all contracts be let through the War Department's corps of engineers; and third, that the local communities provide rights of way for the levees and spillways. It was also indicated that the President might agree to consider the sums already spent by the States on flood-control plans as their contribution to the Federal plan.

On April 16, the President made an address to the Daughters of the American Revolution in convention at Washington. Owing to certain controversies which arose when local chapters in an Eastern State adopted a "black list" of speakers not to be invited to address them, the convention this year won a larger degree of public attention than has been customary. The President's speech, wholly appropriate to the occasion, contained a resume of the history of the Revolution and an analysis of the Constitution. Stress was laid with particular emphasis upon the fact that since the Constitution establishes a dual form of Government, the respective States should endeavor to guard the rights and fulfil the duties which under the Constitution pertain to them exclusively. "The average run of people must be personally responsible for their own affairs and for their own success," said the President, condemning the tendency to foist on the Government duties which belong to the individual. "Under our institutions they cannot evade this duty by attempting to shift it to the Government." The President further condemned "those who are always willing to surrender local self-government and turn over their affairs to some national authority in exchange for a payment of money out of the Federal Treasury . . . regardless of the fact that . . . they are bartering away their freedom."

Austria.—A group of eighty Swedish merchants and leaders of industry visited Vienna and were cordially

received. The business relations between Austria and Sweden have been constantly on the increase. The exports from Sweden to Austria amounted to 3,278,000 Swedish kronen in 1924; 3,140,000 in 1925; 3,600,000 in 1926; her imports from Austria, 3,600,000 kronen in 1924; 3,480,000 in 1925; 4,400,000 in 1926. As part of the export goes by way of Germany, these statistics represent a rather low estimate. According to Austrian figures, this country exported in 1924 almost to the amount of 7,000,000 Swedish kronen. Yet the business relations between the two nations admit of much greater development. The visit of the Swedish merchants to Vienna was considered as a hopeful sign of increased future trade relations. After lengthy negotiations a commercial treaty was signed with Hungary.

The evil effects of the inflation period and economic depression are still manifest in Austria. A striking reminder of those days was recently presented in the law suit against the former officials of the Bank of Industry. Other sad reminders were given in the marked decrease shown in birth statistics and an almost general lowering of moral standards. In an effort to curb the evil influence of immoral literature, which is quite prevalent, Dr. Berta Pichl presented a petition before a national assembly for a counter action against the spread of the dangerous literary germs which are poisoning the minds of the younger generation and infecting all classes with unsound doctrines. In this proposal the Socialist party agreed with the Christian social referee and after a lengthy debate the assembly accepted the resolution.

Canada.—After thirty-six and one-half hours in the air, the German Junkers plane, the Bremen, landed at Greenely Island, off the Labrador Coast, thus completing the first east to west airplane-crossing of the Atlantic. The crew of the Bremen consisted of Captain Herman Koehl and Commandant James E. Fitzmaurice, as pilots, and Baron Gunther von Huenefeld, the backer of the attempt. The take-off was from Baldonnell airdrome, near Dublin, at 5.23 a.m., April 12. Good progress was made until the Bremen had passed the middle of the ocean. As it approached Newfoundland, heavy fog and storms were encountered. The altitude varied, the plane flying at times as low as 50 feet and at other times soaring, according to some reports, as high as 5,000 feet. The lighting system failed about the time the plane reached the American coast, so that the fliers could not read their instruments. It was estimated that they flew some 400 miles in darkness and veered northward rather than to the south. About 5 p.m. on April 13, when the fuel was exhausted, an appropriate landing place was thought to have been found and the fliers attempted a landing; but since the plane was not equipped for landing on ice, some damage was done to the propeller. Reports of the landing were finally transmitted from the barren island, and relief planes were sent by the Canadian Government and other agencies. Commandant Fitzmaurice was taken off

Greenely Island and dispatched to Quebec to secure parts for the repair of the Bremen. He flew to Murray Bay, on April 18, and thence to Quebec, returning to Greenely Island after having obtained the parts required to make the Bremen ready for its flight to its destination, New York.

China.—Minor engagements indicative of the actual beginning of the new offensive were reported, both Nationalists and Northerners claiming victories. Meanwhile general interest centered in the determination of Japan to enter marines in the battle zone in readiness to sending them to Tientsin should a need arise. The tension in Peking-Japanese relations was further increased by new difficulties centering about the already acute Manchurian railway dispute. In the famine districts severe hardship continued and though some relief was afforded it was far from meeting the food shortage which is the chief source of the suffering. A vague report early in the month from the American Consul at Kin-Chien-Ting informed the State Department in Washington that the mission compound in the Chinese city had been attacked and that one of the American missionaries there, the Rev. James J. Lewis, C.M., had been injured in the course of the assault.

France.—The closing days of the campaign for the national elections of April 22 showed new splits and factions in many districts, increasing the total number of candidates to more than 3,000. The vigor with which the campaign was prosecuted made it probable that in a great many districts the result would be uncertain till after the second election, to be held on April 29. MM. Poincaré and Briand were among the most active leaders of the campaign for the National Union group, the former appealing to his record of successful financial administration, while the Foreign Minister solicited support on the strength of his peace policy. Between campaign efforts M. Briand was devoting his attention to drafting a note to the Great Powers, presenting his conception of the treaty to outlaw war, to supplement the proposal offered by Mr. Kellogg.

Germany.—The trial of the Barmat brothers, who were convicted for having bribed officials and damaged the State to the extent of about 30,000,000 marks, closed its first phase in the Berlin criminal court by the pronouncement of a sentence of eleven months in jail for Julius Barmat and six months for his brother Henry. The court explained its surprising leniency in a statement which attributed the demoralizing effect on business integrity to the chaotic conditions of German business and finances at the time the Barmat offenses were committed. These circumstances, in the opinion of the court, lessened the culpability of the offenders. This has been called the greatest trial in the history of the German courts. The case had been before the courts continuously for fourteen months. It

Relations with Sweden

Inflation Aftermath

German-Irish Air-flight

New Offensive

National Elections

Barmat Trial

involved a veritable army of judges, prosecutors, lawyers for the defense, experts and witnesses. The charges adduced covered 650 printed pages. The briefs of the eighteen defense lawyers almost filled an entire room. At the end of the trial more than 1,000 volumes of testimony had been filed, in addition to several hundred volumes of bound documents. More than 500 witnesses were called and fifty experts gave their opinions. Even before the trial began the investigation cost 500,000 marks. Of nine others tried at the same time only three were convicted, while six were acquitted.

Italy.—General Nobile's dirigible, the "Italia," successfully completed the first stage of the polar flight on April 16, landing near Stolp, Germany, after a flight of thirty-one hours from Milan. In crossing the Carpathian mountains it encountered violent storms, accompanied by hail and snow. The commander expressed his complete satisfaction with the manner in which the ship resisted the elements, adding that he had encountered no such severe weather even in polar latitudes in his flight of last year. Turned from his course by the violence of the gale when crossing Czechoslovakia, he rode out the storm for several hours, without trying to make progress till the wind abated.

Restorations and Improvements Commemorating the legendary founding of the city by Romulus 2,681 years ago, Rome celebrated its anniversary on April 21, by inaugurating a number of public improvements and starting excavations for the restoration of the Circus Maximus. Another enterprise will clear the base of the Capitoline Hill, below the precipitous Rock of Tarpeia. Among the practical improvements started at the same time are several public buildings and a new modern street connecting the Piazza Barberini and the principal railroad station of the city.

Japan.—While the Government insisted that neither the army nor the navy were to any extent tainted with Communism, several new arrests of radicals in the Maizurai naval arsenal were made as part of its program to counteract all Communist activities. On April 17, the Cabinet decided to order marines landed at Tsingtao, China, because of the reported advance of the Nationalist troops into Shantung Province.

Church and State **Mexico.**—Dispatches from Vera Cruz on April 18, through the Associated Press, announced that a priest and nine Spanish nuns were arrested at the Holy Cross Hospital there and sent to Mexico City under orders from the Secretary of the Interior, Adelberto Tejada. Special significance was given to the arrest of the nuns because the Government's action was taken under protest of the local Spanish consul. Other arrests and outrages were reported in other sections of the Republic, though the Government spokesmen continued to issue messages that apart from some banditry the revolution had been quashed. Taking

occasion from a speech at a reception given to President Calles and General Obregon, traveling together, Dr. Puig Casauranc, Minister of Education, referred to the Government's policy in the Catholic situation as follows:

The revolution which has now triumphed definitely in the consciences of all the great Mexican family has neither hatred nor rancor on its banners. It works solely for a better fatherland in which may be realized those dreams which the Mexican race has had for centuries.

And this revolution which has now crystallized into a stable Government is entirely respectful of religious beliefs. It is absolutely false that it pretends to take from Mexican hearts those beliefs held dear by them so many years. It is absolutely false that the Government would wish to wipe out the religion left us by our ancestors. . . .

The statement, to those informed of the questions at issue, is both misleading and false.

From the presence of Calles and Obregon together, observers deduced the excellent harmony prevailing between them and their unanimity on Government policies.

Calles and Obregon However, *Excelsior* on April 18, printed a statement signed by the President of the Legalista party urging the extension of Calles' term of office and calling off the June Presidential elections. The claim was made that the Constitutional amendment passed by Congress extending the President's term from four to six years became effective last January when it was printed in the official *Diario*. This, it was maintained, indicated that Congress evidently intended it to apply to Calles else provision would have been made for its becoming effective only with the inauguration of a new President in December.

Propaganda continued concerning the improved situation of the economic and oil problems and the general healthy relations between Mexico and the United States.

United States Relations It was reliably learned, however, according to a cable to the *New York Times*, that Mexico and the Washington Department of State had found it impossible to agree upon an arbitrator in the general claims commission, so that the appointment would have to be made by the Permanent Court at the Hague.

The London *Daily Express* on April 18, printed a detailed statement of the Catholic position by Bishop de la Mora. He denied that he or his fellow bishops, most of them in exile, were guilty of sedition or encouraging troops in the field against the Government. He characterized Calles as an enemy of the Church and Christianity, and insisted that Catholics could not accept his word, or the word of any other official, that registration of priests, as Calles demands, would not be followed by an effort to control them. "It is necessary," he said, "to change the law in this respect before we can reach agreement." In part, the statement added:

It is absolutely untrue that I or any other Bishops in Mexico are seditious or are encouraging troops in the field against the Government.

Certain leaders of the Catholic National League for the Defense of Religious Freedom in Mexico asked us whether it was right for Catholics to defend themselves against the Government's anti-Catholic regulations. This question was addressed in our private

capacities as citizens, not as bishops, and we answered also in our private capacities: "We are unable to see wrong in Catholics resisting persecution." That is as far as we've gone. The entire responsibility for active resistance by Catholic forces is with laymen. . . .

There are about twenty-two Bishops exiled outside Mexico, seven now in Mexico City and six in the rest of Mexico. All of us are hiding. We are all here to direct religious matters and give comfort and consolation to suffering Catholics. No Government can prohibit successfully an entire nation from receiving religious instruction.

As for priests on the battlefield, they are acting only as chaplains, not as combatants. The Government has executed about fifty of them since the present movement started. Most of them were not taken in battle, but were captured in their parishes and shot without trial. A number have been horribly tortured before being executed.

We are struggling for religious liberty and the right to worship God in our own way. The Government of Mexico is engaged in a despotic attempt to crush freedom, which the Catholics are resisting. The Catholic Church has not participated in politics since the establishment of the Mexican Republic. We have received strict instructions from the Holy Father not to associate ourselves with political events. We have obeyed that order.

The Bishop's statement was interpreted by Mexican officials as *ex parte*.

Nicaragua.—On April 12, President Diaz promulgated a statement addressed to the Conservative party, pleading with them to work in harmony with United States representatives in the Republic for the nomination, at the convention to be held next month, of Dr. Carlos Cuadra Pasos, former Foreign Minister, to succeed him. His pronouncement was signed both as President and as party leader of the Conservatives, and was received in political circles with much interest. In some quarters it was taken to indicate a complete break between Diaz and Chamorro, the Conservative military leader. However, party officials maintained that whatever be the outcome of the nominating convention next month, neither Carlos Cuadra Pasos nor Chamorro would withdraw from the party. While politics occupied the attention of the capital the Sandinistas were inactive. In fact, there were rumors that General Sandino himself had withdrawn from the country, at least temporarily.

Rome.—Prospects were brighter for the continuance of favorable relations between the Holy See and the Italian Government. It was reported that Premier Mussolini, after suppressing the Catholic Boy Scouts, was preparing to ask the clergy to take charge of the spiritual direction of the boys in the Balilla, and that he believed it possible for the Church and the Fascist organization to cooperate in the boy-guidance project, with better results for both than under the previous arrangement, when only the Catholic Scout troops had the advantage of a chaplain. Whether such a plan would win the approval of the Holy See, as recognizing in practice the Church's right to educate, was matter for discussion; but in view of the Pontiff's conciliatory attitude, it seemed likely that the proposal would be favorably received.

Russia.—Seven men were sentenced to death in Moscow on April 14, after a trial lasting 23 days, on charges of economic counter-revolution through illegal

business transactions. Forty-two persons were on trial, and, of the remainder, thirty were sentenced to various terms of imprisonment and five were acquitted. One of those sentenced to death was M. Nikolaevsky, Deputy Chief of the Economic Bureau of the State Bank. Juggling of balances, fictitious checks, and illegally financed private industries were charged.

Press reports from Moscow stated that the Easter Celebrations took place this year with still a considerable amount of religious fervor, in spite of the strenuous anti-religious campaigns. The churches were reported as crowded for the midnight Masses. Bells pealed, and open-air processions were still held, in accordance with the custom of the Eastern Church, on Easter night. Easter greetings were still exchanged, and the usual festivities took place, although complaint was made amongst the crowds owing to the high price and scarcity of bread.

Spain.—The centenary exhibition of the works of Goya was opened in the Brada Museum in Madrid on April 12. It contains, in addition to the paintings owned by the Museum, many other masterpieces lent for the occasion by the great galleries of Europe and by the owners of private collections. Besides nearly a hundred portraits and sacred paintings, the exhibition includes a number of Goya's great murals, and hundreds of his drawings and celebrated etchings.

Indiscriminate eugenic propaganda was banned by an edict of the King, following upon a protest of various Catholic social groups, who complained that the beginners' course for the general public at the Medical Faculty of San Carlos was being used for disseminating ideas destructive of the Christian ideal of the family. The decree restricts public discussion of eugenic theories and kindred topics to medical academies and other professional groups.

Decent people have long ago repudiated the Ku Klux Klan. Some of the reasons why they have done so appear in an article by Ashby Turner, "The Klan's 'Filthy Hands,'" to be published in next week's AMERICA.

In "Lay Effort and The Light of Faith," Charles I. Doyle discusses the relation between human means and the grace of conversion.

Through many years, Paul J. Mallmann, Sc.D., an internationally known scientist, has been engaged in extensive engineering projects in Europe, in China and the Orient. Beginning next week, he will contribute a series of articles on "China and the Chinese." The first of the articles traces the history of China from 3000 B.C. to the time of Kublai Khan in 1300 A.D.

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Mothers' Day, May 13

THE taint of commercialism has ruined many a good cause. And what commercialism leaves untouched is often undone by a flood of morbid sentimentality.

Mothers' Day bids fair to be spoiled by both sentimentality and commercialism. The advertisers annually expend thousands of dollars in newspaper space, bidding us remember mother with a flower, a telegram, a phonograph, a new kitchen stove, a piano-player, or a custom-built eight-cylinder car. Not so well organized, the sentimentalists are perforce more modest. Their appeals are usually limited by the small amount of space they are able to wheedle from hardened business managers who permit tears only to the extent that this product of the lachrymal glands may promote the sale of advertising.

Between the advertising agent on one side and the sob sister on the other, Mothers' Day has been brought into some discredit. This is highly regrettable; for what began in sentimentality and now wallows in commercialism, can be made an occasion for the promulgation of principles which must be defended as the sure basis of domestic and civil society.

Hence for some years AMERICA has annually proposed that Mothers' Day be freed from its cheap, and occasionally objectionable, features, by injecting into it a truly Catholic spirit.

The response to this proposal has been most gratifying. Every year schools, colleges, Catholic societies, and parishes prepare in increasing numbers for Mothers' Day, and celebrate it in a manner which not only brings thousands of men and women to the Sacraments—in many instances after long years of neglect—but allows teachers and the clergy to set forth an appealing statement of the Church's doctrine on marriage, motherhood, and the duties of parents and children. In fact, nearly every aspect of these important matters can be discussed, so as to show their vital importance not only to society and to the Church, but to the individual as well.

It does not become us to suggest to the authorities in our educational institutions and in the parishes, methods of making Catholic Mothers' Day a source of spiritual and intellectual advantage to our people. The practical details, as we know from experience, can safely be entrusted to their zeal, and to their knowledge of their particular environment.

In past years an appeal to be present at the Holy Sacrifice and to receive Holy Communion in honor of our heavenly Mother, and in intercession for the mothers, living or dead, who bore us, has drawn so many to the altar that the crowds on Easter Sunday, or at the end of a mission, have seemed small by comparison. No special services are needed, although in many parts of the country these have been arranged. A simple appeal appears to suffice. Last year a number of colleges and schools announced novenas, during which appropriate sermons and instructions were delivered. In some colleges, lectures detailing the nature of domestic society, the law of the Church on marriage, and the evils of divorce and contraception, were given.

As we announced some years ago, there is no difficulty whatever in giving a Catholic tone to Mothers' Day. We hope that it will be observed this year on an even wider scale. It affords an excellent opportunity for Catholics to refresh their knowledge of Catholic principles, to approach the Sacraments, and to show their allegiance to the one Church which stands like a rock in its opposition to attacks waged by modern pagan philosophy on motherhood, the home, and society.

Fascism and the Vatican

LATER reports indicate that the threatened conflict between the Holy See and Mussolini has been averted. The Vatican has not receded from its position. On his side, however, Mussolini has indicated that his followers are to cease to discuss the points once in dispute.

As was shown in an article appearing some weeks ago in this Review, much that Mussolini has done for Italy is worthy of the most enlightened statesmanship. The admiration for that Italy which began nearly sixty years ago was motivated by hatred of the Pope, in large part, rather than by the wise policies of the House of Savoy and its Ministers; but not even the Brownings, it may be thought, could have discovered much to admire in the Italian Government of the last quarter of a century. By 1922, official weakness and official corruption had put Italy on the road to dissolution. Mussolini came forward to stop her swift downward progress. Without delay he instituted reforms sought and denied for a generation, and Italy was given a place in the councils of the nations because Mussolini had led her to a commanding position which demanded consideration.

Within the last months, however, Mussolini has become somewhat enamored of an Italian translation of what in Roosevelt's time was termed "Government by the big stick." As a gesture this sort of government may be useful, but it must not be taken too seriously. In his

heart Mussolini knows that the Church will never abandon her claim to be heard in matters affecting the religious, moral, and mental training of the young. To do so would be faithlessness to her trust. In our judgment, he is too clever a minister to risk all that he has won by challenging the Vatican. There need be no talk of Canossa. All that is needed is a Concordat, implicit or formal.

The Reign of Murder in Mexico

IT will hardly be necessary to direct the attention of our readers to the series, "Three Months in Mexico," concluded in this issue. It may be proper to observe, that Mr. Bailey wrote his story with reluctance. To compile so dreadful a record of murder and lust could not in any case have been a pleasant task, and its difficulty was enhanced by the knowledge that these victims of brutality were our brothers and sisters in the Faith. Only a sense of duty and the hope that something might be done to afford relief to the thousands in Mexico whose lives are this moment in deadly peril, could have induced Mr. Bailey to compose his terrible narrative, and AMERICA to give it publicity.

The record fills five pages of this Review, but it is not exhaustive. The words often used in the "Roman Martyrology" may well be applied to the martyrs in Mexico, "Their number is known to God alone," for they are drawn from all classes and all ages. Among them are priests and nuns, young men and women and old, mothers of families, boys and girls, workingmen, soldiers, and members of the learned professions. Their common bond and the reason why they were put to death is their Catholic Faith.

The significance of the roll compiled by Mr. Bailey is its restriction to the martyrdoms of the last few months. It will be recalled that, according to the American press, this is the precise period which inaugurated a change for the better in Mexico. The rebels were being suppressed. Schools and colleges were opening their doors. A regime of peace and good feeling was at hand. While there might have been some regrettable instances of religious persecution in the earlier months of the Calles administration, today "no man was persecuted for his religion."

As irrefragable evidence, the press cited the authority of Calles himself.

Within the last few days the evidence of the Mexican Ministers of Education has been added.

The facts completely controvert this testimony. For every case cited by Mr. Bailey, and by AMERICA in previous issues, convincing proof is had.

Conditions have not been improving for the last few months. They have been growing steadily worse.

That there is brutality in Mexico so horrible that the mere recital of it is sickening, is a fact known to the American press. This press can find space for the rehearsal of lesser barbarities in countries thousands of miles across the seas. It can find none for the outrages upon civilization occurring at our very doors.

On the contrary, with here and there an honorable

exception, the American press is at the disposal of the interested factions whose determination is to induce the American people to believe that in Mexico all is peace, that Calles is and has ever been guiltless of religious persecution. At all costs, the good will of the American people must be secured for these enemies of Mexico, Calles and his junto, put in power and held therein by the ruthless use of the sword.

Such is the fixed purpose of the propagandists called in to defend the regime of rapine and murder in Mexico.

We dare to think that ultimately they will be defeated. That there can be true fellowship between the American people and Calles with his group of thieves and murderers, is unthinkable. Propagandists can deceive for the moment, but if American Catholics do their part, sooner or later the truth will be known.

AMERICA and the Catholic press will continue to use every means to inform the public of the reign of anarchy and religious persecution now entrenched below the Rio Grande. We are not discouraged and we shall not be silent. Our fight is in defense of principles which every American and every upright man holds sacred. The battle may be prolonged, but God will uphold the right.

The President's Speech to the D. A. R.

ON reading the address of President Coolidge to the Daughters of the American Revolution, the redoubtable Senator Reed of Missouri exclaimed that the President had at last become a Democrat.

That may be true. But we venture two observations. The first is that not many Democrats are brave enough to stand up for the principles which the President set forth in his address. Among the few are Senator Reed himself, and Representative H. St. George Tucker of Virginia. We would add Senator King of Utah, but at the moment we are not sure of his political affiliations. For the most part, the principles for which the old South fought and died, and to which the Democratic party is by supposition dedicated, find their chief defenders in the North and in the Republican party.

Our second observation is that principles enunciated by the President are not the principles of a political party but of the American Constitution. The President merely pointed out that since we live under a dual form of government, we ought to pay at least as much attention to the preservation of the rights of the States, as of the rights of the Federal Government. But when we think of rights, we must not forget duties. Unless the respective States break with the custom, made popular by lobbyists and propagandists, of expecting Washington to do for them what they should do for themselves, the Government established by the Constitution cannot endure.

However, it does not seem to us that "big business" is in serious danger, as the President thinks it is, from the Federal Government. As far as we can see, it need fear no foe, not because its heart is pure, but because its coffers are full, and just at the present moment a ready control of cash is the most impenetrable buckler this country affords. It is perfectly true that much Federal

legislation is stupid and encumbering and should be abolished. What we need is enforceable Federal legislation and a Department of Justice to lay the lash over the backs of all who in their financial maraudings invade Federal territory. The sordid history of the bartering of the Government's oil reserves emphasizes that need. These pillagers would have escaped unscathed had not Senator Walsh forced the issue.

More point would have been given the President's remarks had he referred to the Federal education bill and the maternity act, as examples of what Washington has no right to do. But, after all, his time was limited, and for what he did say, we are grateful.

Dr. Bowie Rebukes Us

SOME months ago, or, to be more specific, on February 11, the Rev. Charles J. Mullally, S.J., contributed an article to this Review, entitled, "Does It Pay Editors to Insult Catholics?" The article was widely circulated, and by April it had fallen into the hands of the Rev. W. Russell Bowie, rector of Grace Church, New York. It is not clear that Dr. Bowie read it with close attention, but on April 15, he used it as the text for his sermon on "The Roman Catholic Church and Free Discussion." "Catholics," he said, as reported by the *Herald-Tribune*, "were un-American, undemocratic, and unreligious, in their determination to suppress all news, except what they regarded as favorable to their Church." The entire article as published in AMERICA, he considered "self-convicting evidence of a concentrated effort to keep the true facts of Catholicism out of the newspapers."

Possibly Dr. Bowie was not quoted with complete accuracy. On the other hand, it is probable enough that the rector of Grace Church has at last succumbed to the old delusion that the Catholic Church is determined to establish an unofficial censorship on the American press, the purpose of this censorship being "to keep the true facts of Catholicism out of the newspapers."

Since the whole purpose of the Catholic Church is to preach "the true facts of Catholicism" to all the world even to the end of time, Dr. Bowie's accusation is not precisely a tribute to Catholic appreciation of the power of the press. Catholics do not agree with him. They use the press whenever they can, even when, as in some instances, they are obliged to purchase space in the advertising pages, either to explain some teaching of the Church which the editor has misrepresented, or to repel some coarse and vulgar accusation. But they are not such fools as to believe a censorship of the press, as described by Dr. Bowie, either possible or desirable.

Supposing Dr. Bowie correctly quoted, it is impossible to take him seriously. Indeed, in a letter to the *Herald-Tribune* on April 18, Father Mullally suggests the possibility that Dr. Bowie did not read the article which he so unsparingly denounced. For what Father Mullally condemned is what any Christian gentleman would condemn, namely, opening the columns of a newspaper to vile attacks upon a group of good women who consecrate their lives to the work of reclaiming their un-

fortunate sisters. What was done by the Catholics of Washington, as told in Father Mullally's article, is what should be done by every group which finds itself exposed to the attacks of a mendacious newspaper pandering to salacity and bigotry. "Do not buy that paper," is Father Mullally's advice, "let the owners know you will not buy it, do not patronize merchants who advertise in it, or news dealers who sell it. This plan is based on the simple fact that nobody, Catholics included, has to buy a magazine or newspaper if he does not want to."

Does Dr. Bowie question this fact?

Dickering with the Constitution

IN a recent issue of a popular weekly, Senator George of Georgia states the sense in which Georgia, and the South in general, accept the Civil War Amendments.

As those who know the spirit which dictated these Amendments need hardly be assured, it is something of a Pickwickian sense. Careful heed is paid to the letter, but the spirit is quite another matter. For the South is determined to resist any attempt to enforce by Federal law a social equality of the black and white races.

In most cases brought before the Supreme Court, that tribunal, observes Senator George, has sustained the legislation of the Southern States and the decrees of the State courts. By carefully heeding the letter and neglecting the spirit the South has succeeded in eating its cake and having it.

As to the Eighteenth Amendment, the Senator has another view. While every American may oppose it, in the sense of taking every legitimate means for its repeal, he ought to obey it in the spirit as well as in the letter. For between the Civil War Amendments and the Eighteenth, there is no parity, legal or social. The Civil War relics seek to change deep-rooted instincts. The Eighteenth merely seeks to hinder a man from filling his stomach with gin.

We are not disposed to discuss the Civil War, yet comparing the Eighteenth with the battle-flag Amendments we are moved to exclaim with Smiley of Calaveras County, "I don't see no p'int about that frog that's any better'n any other frog!"

Possibly we are in error. Possibly the Eighteenth has "p'int" of which the other Amendments are devoid, calling for respect in the spirit as well as in the letter. But to our limited wits and purblind vision it seems that an effort to raise, even by ill-adapted means, an enslaved and brutalized race, demands more respect than a device for the suppression of beer and bootleggers.

Our inability to recognize the sacrosanct character of the Eighteenth Amendment may be final proof of our moral obtuseness and lack of common sense. But, to recur to Jim Smiley and the jumping frogs, we really think that like Jim's base opponent, the South has filled the War Amendments with a load of quail shot. That is why these solemn pronouncements "just give a heave and hist up their shoulders" like Jim's maltreated frog, while the Eighteenth Amendment is respected by the South in the spirit as well as in the letter.

Three More Months in Mexico

(The Second of Two Chronicles of Recent Events)

PHILIP BAILEY

THE first series of this chronicle, given in the previous issue of AMERICA, narrated a considerable number of events which occurred, for the most part, between the last days of December, 1927, and the close of March, 1928.

The following series of personal depositions, similar to the facts previously recounted, are vouched for by ample documentary proofs. They provide a still more extended view of the present regime of bloodshed and rapine south of the Rio Grande, covering a somewhat longer period. It is only to be regretted that the limits of a weekly Review prevent my giving some of the documents in full, in their original form, both convincing and heartrending in their simplicity. As in the former instance, some personal names are indicated by N. N.

(NOTE: In the last paragraph of some of the early issues of the preceding number, page 34, "thirty-one" should read "twenty-one.")

I. Father N. N., Rector of the Parish at X. X., declares: In the last days of January, 1928, soldiers of Gen. Anacleto López captured and hanged in the public plaza, *Jardín Paez*, six peaceful farm laborers. To the body of one of them a poster was affixed, reading "Presbítero Martínez" (Rev. Martínez) and General López declared that the murdered man was a priest heading the rebellion.

II. Father N. N. declared: The first time that he was captured with Father N. N., the Fathers were accused of being in the act of celebrating Mass, though it was six p. m. The other priest was fined \$500, later reduced to \$100. The deponent, after remaining three days in the dungeons of the Military Headquarters, was sent to the Penitentiary.

On January 18, 1928, the same Father N. N. was captured while celebrating a nuptial Mass in a private house. The police tried to prevent his consuming the Blessed Sacrament, which, however, he succeeded in doing in a hasty manner. The chalice was taken as proof of the "crime." The bride, groom and a dozen witnesses were arrested. Father N. N. was released on a \$500 bond, but was afterwards again arrested at ten o'clock at night and at three a. m. was put on the train together with another Father and student and deported.

On Nov. 26, 1927, when Father V. V. was saying Mass in a private house, the doors were broken in, Father V. V. beaten and wounded, and then taken through the streets of Chihuahua in his vestments, his face bleeding profusely. He was released on a \$5,000 bond. Later, when baptizing a child, also in a private house, he was again set upon, but somehow or other

managed to escape. He was ordered to be shot on sight.

III. Father N. N., from X. X., declares: that on the night of Feb. 16, 1928, two of the police knocked at his door just when he was going to bed. He opened the door, and the police, after treating him brutally (*ultra-jándome brutalmente, y intimidándome*), took him to the Police Headquarters, where later on were taken one of the Fathers and the student mentioned in the preceding number. He was deported to the United States. On March 9, when he signed the affidavit, he did not know why he had been deported.

IV. Mr. N. N., on affidavit dated at El Paso, Tex., March 11, declares: that Col. Juan J. Vargas, now General on account of this glorious fact, captured ten young girls for the crime of being Children of Mary (members of the Sodality of the Blessed Virgin). The soldiers tied them firmly one to the other, then tied a rope to the neck of one of the girls, Miss N. N., and a soldier on horseback began to pull them, compelling them to walk in that manner from Huejuquilla el Alto, Jal., to the farm San Antonio de Pádua, about six miles, all this amid the hooting of the soldiery.

From that farm, where notwithstanding their sufferings the girls spent the night trying to say the Rosary, they were taken to Mesquitic, though the soldiers permitted them to ride on burros. On the night of Feb. 18, the same Miss N. N. told one of her companions to pray for her because she was sure she was going to die, and disappeared. The others were the subject of new mockeries on account of their sufferings, and finally were set free when they arrived at Colotlán. They obtained some means wherewith to go on to Jérez, but there they were again taken as prisoners to Zacatecas, where finally some persons obtained their liberty. The names of the other girls are given.

V. Sister N. N. declares with the date March 11, 1928: that when the Calles agents seized the Seminary they not only took out the priests and the students, but stole all the money and even the clothing that they found in the building;

That after demanding \$15,000 from the Mother Superior at the College of St. Teresa, towards which she raised \$10,000, they nevertheless proceeded against the College;

That the Sisters of the Good Shepherd, caring for wayward girls, are continually provoked by the authorities, with a view toward obtaining possession of their building;

That the Capuchin Sisters were brutally treated and marched through the streets by soldiers;

That when Mr. N. N. was arrested at Guanajuato, he

was followed by his two daughters. On the way to León he was murdered so brutally that his body could not be shown. The girls, aged seventeen and twenty, were taken to Mexico City with the soldiers and shared their accommodations and were kept for six weeks in prison.

VI. Miss N. N., from X. X., declares on March 12, 1928, at El Paso, Texas: that she was in charge of delivering a Catholic paper, and was threatened for her activities in this connection. Together with some other Children of Mary she fled to Zacatecas on May 27, 1927. She was told that the President of the Children of Mary at Huejuquilla had been shot.

VII. For refusing to perform the marriage service for a man whom he knew to be married, Rev. N. N. was threatened, but succeeded in escaping to the United States.

VIII and IX. Two signed statements as follows:

That at noon of Aug. 7, 1927, while the Catholic Workmen's Association of Ciudad de León de los Aldama were holding their regular meeting, the hall was entered by Gen. Sánchez, the Mayor, and others, who asked if this was one of the associations which spoke of Christ the King. Florencio Alvarez, the president, answered affirmatively. He and thirty members were taken prisoners. Three days later Mr. Alvarez was shot at 3 a. m. at "El Puente de Hueso." He had been shot in the back and stabbed.

That Father Trinidad Rángel, priest at Silao, was in hiding at León, but having occasion to go to San Francisco del Rincón was captured and his jaw broken.

That Father Solá, also hidden at León, was denounced by an informer, his house looted by soldiers, and he and a young novice taken.

That Fathers Rángel and Solá, and the Seminarist, Pérez, were sent in a repair train and were shot between the stations of Castro and Salas, near Lagos, Jalisco, in the presence of three young men who had also been taken prisoners. This was in April, 1927.

X. Mr. N. N. states on March 11, 1928, that a number of outrages have taken place recently at Rio Grande, Zacatecas, among which he points out the fact that a group of Catholics going on a pilgrimage were held up and sent as prisoners to Zacatecas, and that none of the pilgrims has ever returned.

XI. Mr. N. N. stated on Oct. 1, 1927, at Redondo Beach, that the printing shop *La Económica* was closed up at Lagos, Jal. The manager or owner, three apprentices, a boy, as well as the manager's mother and the mother of one of the apprentices were made prisoners.

XII. At Tula, Hidalgo, the Mother Superior of the nuns of Ejutla was shot and the other nuns were delivered to the soldiery.

A signed statement as to this affair, by Rev. N. N., says that the parish priest who was ill, was also shot by the soldiers under General Izaguirre, that his body and that of the Mother Superior were burned in a fire made of the images of the saints (*quemó en junta de los santos*), and the soldiers outraged the girls and women, as well as the nuns, some of whom they took with them when they left the town. The deponent relies upon the

written testimony of a correspondent at Autlán, Nov. 8, 1927.

XIII. In May, 1927, Father Felix Castañeda, at Juancho Rey, Zacatecas, was arrested. One of his captors put on the priest's cassock and asked him to confess. He and a small boy were then stabbed to death. Father Enrique Marquez, returning to Jérez, Zacatecas, from Rome, was also murdered. Father Mateo Corréa, carrying the Blessed Sacrament to a sick man, was captured, tortured and killed.

XIV. Father N. N., the deponent of the previous item, after being several times arrested, was ordered to leave; his curate also. He remained some time in hiding, and ultimately reached the United States. The curate left as ordered.

XV. On Jan. 28 of this year all the people living near Cubilete mountain were ordered to depart within twenty-four hours. On Jan. 29 all the houses were burned, the people being concentrated at León or Silao.

XVI. On Jan. 30, 1928, General Sánchez went to Laurel (a ranch), drove off the people and burned their homes. He killed thirteen men, as they were returning from work, without any excuse or warning, and took about forty others to León, where they were all killed. This leaves the women and children without homes or support.

XVII. On Feb. 17, 1928, the Seminary at Puebla was closed. Four priests and fourteen lay teachers were imprisoned.

XVIII. Information from Teocaltiche, Jalisco, stated that on Jan. 2, 1928, all the people from the adjoining ranches had been concentrated there. The people are without homes and seek the shelter of walls, "like animals." "The misery is unspeakable." Residents try to sell their property but no one has a cent to pay for it.

(During the Spanish-American War our country rang with denunciations of the "concentrations" carried out by the Spanish military authorities in Cuba. Sympathy for the *concentrados* did more for the liberation of Cuba, perhaps, than did the sinking of the Maine. Similar measures adopted with civilian populations during the World War were bitterly reprobated by all decent-minded people.

No previous instances of "concentration" compare in cruelty and brutality with the following outrages, perpetrated against innocent and helpless civilians, for the sole reason that they cling to their traditional religious Faith, the ancient Faith of Mexico.

The remaining items of our series of depositions are given, as are the preceding, in summary form. They could be amplified with a wealth of pitiable details. All the writer asks the readers of this report is that, for the sake of the God who made our human frame, they try to visualize, be it ever so slightly, the picture of abject human misery that can be read between the lines of these bald statements.)

XIX. The following memorandum relates to the concentrations of July, 1927.

The refugees in Tepatitlán were more than 13,000;

In Jalostitlán, more than 800 families;

In Acatío, more than 7,000;

In Zapotlanejo, 200, and in San Juan de los Lagos, 800 families.

People were not allowed to take anything with them, and they were starved.

"A group would be told to leave their homes and go to a city, failing which they would be killed. When they had gone some distance they would be surrounded by troops and simply slaughtered."

The soldiers burned 37 small towns and villages, the names of which are given. The women were outraged.

Regarding the concentration at Los Altos, Jalisco, these figures apply: San Julián, 6,000; Capilla de Guadalupe, 5,000; San José de Gracia, 4,000; San Francisco de Asís, 2,500. Those leaving the camps to seek food are hunted and shot.

XX. The following report was made on the concentration at Valle de Guadalupe.

The concentration was ordered to be made in five days; some shot who could not comply; 3,500 concentrated; not allowed to go beyond half a mile on penalty of death; no shelter against sun or rain; crops planted destroyed; women outraged; camp changed; men killed; some children born on the way; mothers of these compelled to resume march; at Peredón houses burned and even little girls violated before the march started; at San Gaspar de los Reyes looting, burning and outrage (of women). Provision totally inadequate.

"In the Valley of Guadalupe they arrested Don Juan Gonzáles, who was in the habit of leading the recitation of the Rosary in the church, and murdered him. When they started to kill him they said: 'Go ahead now and recite your beads! (*Ahora sigue rezando tu rosario!*)' Among the people no other reason is known for his assassination."

XXI. All the aforesaid information is confirmed by Mr. N. N., who in a letter dated March 5, 1928, declares that the clippings of the *Diario de El Paso* attached to his letter present facts known through affidavits made by eye witnesses, and that those facts are entirely in accordance with the previous information.

No amount of propaganda and camouflage can quiet forever the inevitable question as to *who is responsible* for the events here narrated.

As this article goes to press, the daily paper reports a speech given April 16 by Dr. Manuel Puig Casauranc, Minister of Education in Mexico, who with reference to the "Catholic situation" remarks:

"This revolution which has now crystallized into a stable Government is entirely respectful of religious beliefs. It is absolutely false that it pretends to take from Mexican hearts those beliefs held dear by them for so many years. It is absolutely false that the Government would wish to wipe out the religion left us by our ancestors, much less that it would wish the disappearance of the traditional worship of the Virgin of Guadalupe."

If any of those children born in the dust and heat of the road through the Valley of Guadalupe ever survive and attain to manhood, they may have some most searching questions to ask of Dr. Puig. By that time there may be some news from the pilgrims that never came back.

The Spirit in the Gift

JAMES A. GREELEY, S.J.

IN the issue of March 3, AMERICA brought to the notice of its readers the appeal which the Bishop of Pittsburgh made to every parish in his great diocese for funds to aid the miners and their families in the strike-district. It was a clarion call to duty and a challenge to the spirit of every Catholic within that jurisdiction. Perhaps the Bishop's letter of itself might have sufficed to arouse the sympathy of Catholics throughout the whole country. But the need was too pressing and the cause too worthy to let escape the opportunity of formally extending to our readers not resident in the Diocese of Pittsburgh an invitation to share the privilege of helping Christ's poor.

On many occasions AMERICA has issued appeals for such worthy causes. The Carmelites of Austria, the starving children of Central Europe, the flood-sufferers in the Mississippi Valley along with many others, have learned in consequence to beg of God with the fluency of grateful hearts rich blessings for the self-sacrificing and noble hearted benefactors whom AMERICA, by her mediation, brought to their assistance.

It was with the utmost confidence, then, that this latest appeal was made. Never for a moment was the nature of the reply in doubt. Yet there was an element of surprise in the quick and generous reactions that were shown.

At a time when unemployment has become almost epidemic and when demands on the charity of our people have been multiplied to an almost bewildering degree, we might expect that even the cry of starving children would lose its appealing tone. The letters which accompanied many a modest contribution to the Pittsburgh fund make explicit reference to these difficulties, but only by way of apology for the limitations they have made to more generous desires. One correspondent writes:

I send my mite and wish I could give more but there are quite a few demands on my only too small resources. However, it would be a very poor Catholic who would turn a deaf ear to your most earnest appeal.

There is great consolation in the frequent repetition of apologies for what the writers call their "mite." It shows that we have learned not to value a gift by its size. Even in times of stress and difficulty we can share our crust of bread with the hungry and lift the glass of water to the parched lips of the helpless poor. A splendid example of self-sacrifice, which gives an inspiring cross-section of a noble heart, came to us in a letter which read:

The firm with which I have been employed for many years has notified me that after the first of the month my services will no longer be required and at my age it will be difficult to secure employment elsewhere. However, it is hard to refuse the appeal for assistance where it is for the relief of persons in great need.

The spirit so simply and unconsciously manifested in these words recalls to our minds the ardent challenge of St. Paul that nothing can separate us from the love of Jesus Christ. For that was the motive which inspired every gift to this worthy cause; it was the motive held out in our appeal: "In the name of Our Lord Jesus

Christ." It was reechoed again and again in the many letters which accompanied contributions both large and small. It was the soul which animated the gift; the spirit which elevated to a higher level the natural feelings of sympathy for starving children and suffering humanity; which showed through the mist of noble tears the image of Christ suffering in His poor; which won the determination of generous hearts to put personal needs aside and minister to others who resembled so closely the suffering and agonizing Saviour. It was this motive which made the strongest appeal to these true Catholic hearts. It was this spirit which characterized every gift and found insistent repetition in the many letters which are preserved as evidence that true Christian charity still enjoys a vigorous life.

Our enthusiasm is not due to the fact that we were able to send a few thousand dollars to the distressed victims in the strike district. Rather it has its source in the genuine sincerity and the vital faith manifested by our readers. There may be a temptation to eulogize, but the mere record of facts is a glowing eulogy in itself.

All parts of the country and all walks of life are represented in this list of contributors. There is the letter from a student who is "minus an allowance and many miles from home" as well as the unsteady characters which read: "I am old and cannot write any more"; the seminarian and the priest, the cloistered nun and young girl from the office, the store or the factory. There are groups as well as individuals represented. A community of Sisters leaves the care of a heavy mortgage to St. Joseph while it reaches out a helping hand to starving children. A class of high-school children contributes the funds of the student paper to the cause. From a college sophomore class is sent the harvest of self-denial. A pastor from a little mining town sends from his parishioners a donation which is made "as a thanksgiving offering for God's goodness to them with a prayer that God and St. Joseph might spare them from a similar fate." There is the gift to which each member of the family has contributed and the results of a young girl's canvass among her fellow-workers and friends. So that in extent as well as in spirit the records of this fund show an element of catholicity.

The holy season of Lent may have helped the practice of self-denial and made sacrifice a pleasant privilege. "We thank you" writes one contributor, "for giving your readers not resident in the Diocese of Pittsburgh the opportunity of helping even in a small measure so deserving a cause." Another tells a story which is worthy of record not merely for its human interest but also for its Catholic spirit.

When I read the advertisement of P. J. Kenedy and Sons in AMERICA for March 3, I was delighted. I promised myself an Easter gift that would fulfil both a need and a desire.

My missal has become shabby from pleasant use, and I looked forward to many a happy hour with this new one. But on turning to the editorial page I saw that particular pleasure recede to some dim distance. Could I enjoy any book, however fascinating, that would be associated in my mind with the needs of starving children?

The old missal will suffice for another while, and the price of

the new one goes to you for the little children in the mining-country of Western Pennsylvania.

If I had been able to promise myself a new Easter hat the price of that would have gone to the children too; but the fact is that the hat was sacrificed for the new missal and now, behold, it is no sacrifice, but a privilege to help in this small way.

Such letters, and there are many of them, bring comfort and encouragement to many more than the poor starving children. They revive faith and inspire courage. They show us another side of the world and assure us that God is in Heaven and His children are still following in the footsteps of the Master.

One finds on every page new evidence of the actual delight of sacrifice; and one searches in vain for any note that might mar the perfect spirit of the gift. If any thing receives greater insistence it is the repeated request that no publicity be given, no names mentioned. This is the note of self-effacement which makes more perfect the gift which is offered to Christ suffering in His poor.

More by way of inquiry than of complaint some of our correspondents have asked if there is "no way of enlisting the interest and sympathy of that boasted 'Greatest Mother in the World.'" One writes:

I am a member of the Red Cross but am getting a little out of patience with the organization which advertises itself as the best of all mothers and then for unknown reasons does not help starving children of miners.

Such inquiries, even oft repeated, cannot detract from the spirit which we have analyzed in the gifts of our readers to the Pittsburgh Miners' Fund. It is only natural and right for them to demand a reckoning. Nor are the reasons for the aloofness of the Red Cross altogether "unknown." The *Congressional Record* has printed the reply of a Miss Flowers, in charge of the Red Cross at Pittsburgh, to a similar inquiry from an anxious newspaper reporter. This was her attempt at justification:

"It is their fault; their fathers could relieve the situation by going back to work." He said: "Their fathers will not work at the mines under the present conditions." She said: "We are not to blame." "Neither are the children," said the man Limpus. "They did not declare the strike; it is not their fault that they are cold and hungry; there is an emergency at your door as serious as the New England flood. What is the great mother Red Cross going to do about it?" Her answer was "Nothing."

Nothing could show with greater clearness and vividness the difference between mere philanthropy and real Christian charity than the contrast so sharply indicated between this reply and the ready response of our Catholic people to the appeal in the name of Our Lord Jesus Christ.

It is therefore, with a pardonable pride that AMERICA rejoices in her privileged mediation for these suffering children and their destitute parents. It is almost a matter of duty to let others share the edification we have received from the ready response of our readers which enabled us to forward to the Reverend Bishop of Pittsburgh a sum of \$7,384.97 for the relief of his people. In that gift there is a magnificence which the figures may not represent. For that reason we have given a hasty glance at some of the letters wherein can be found a hint of the genuine spirit of Catholic charity which gives the

true value and real worth to the total sum, as well as to each individual mite.

Some contributions were sent direct to Bishop Boyle and in his acknowledgment he shows similar reactions.

I am touched more than I can tell by the generosity of our people here and elsewhere to the cause of misery and charity. The letters which have accompanied the money have been full of pity and sympathy for the unmerited distress of these poor people.

The greatest economy has been shown in doling out

the money received, "on the chance that the condition may last a good while." It would be a pleasure to our readers to know that their sacrifices have helped to relieve a situation which was rapidly becoming unbearable. Their reward is found not alone in the grateful blessing of the Reverend Bishop and clergy, nor in the fervent prayers of the thankful people, but above all else in the loving approval of Christ Our Lord Whom they recognized and wished to serve in His suffering members.

The Outlawry of War

III. War as an Instrument of National Policy

JOSEPH F. THORNING, S.J.

WARS of aggression, as defined in my previous articles, constitute a crime against the natural law; wars undertaken in legitimate self-defense have always been and still are permissible; there remains only the question of war as "an instrument of national policy."

The precise meaning of this phrase has caused no little confusion. Many on this side of the Atlantic, where the "outlawry" idea originated, are prone to identify war as "an instrument of national policy" with aggressive warfare. Others believe that, if all nations were by one vast international act to renounce war forever, there would be no just occasion for the use of force as either an offensive or defensive measure. Hence war would be outlawed as a means to any end. Others, with more vagueness than consistency, use the expression to voice their enthusiasm for the absolute outlawry of war with a saving qualification in favor of self-defense. There is no more elastic phrase in the vocabulary of peace experts than "war as an instrument of national policy."

This difficulty cropped out in the Briand-Kellogg negotiations initiated by the French Foreign Minister's proposal to outlaw war as "an instrument of national policy" between the United States and France. When Secretary Kellogg, rather unexpectedly, showed a strong disposition to take M. Briand at his word and to extend the benefits of the treaty to other like-minded nations, the French diplomat quickly shifted to what he openly acknowledged was a modified position in favor of outlawing "wars of aggression" only. In other words, in a bilateral treaty between the United States and France war could be renounced as "an instrument of national policy": but in a multilateral treaty, owing to France's various commitments to the League, this would have to be pared down to signify only "wars of aggression." Obviously, for M. Briand at least, "war as an instrument of national policy," and "wars of aggression" are far from being the same thing.

In spite of manifest divergences of opinion, there is, in the writer's mind, a very clear-cut meaning to be attached to what war is as "an instrument of national policy." For the sake of brevity, it may be summed up as the use of army or navy as a threat in diplomatic maneu-

vers. When a Goliath among the nations says: "Give me what I want or I will take it," the party of the second part usually finds a graceful way of submitting. War as an instrument of national policy is simply the threat of war, imparting to diplomacy's velvet glove a grip of steel.

Now numerous as are the causes which have been settled by the arbitrament of the sword, more numerous are those where the flash of the sword or rattle of the saber amply sufficed. Philip Guedalla in his recent biography of Lord Palmerston furnishes several examples quite typical of much statesmanship of the past hundred years. According to Mr. Guedalla, Palmerston secured from Tallyrand the neutrality of Belgium "by the same means by which juries may become unanimous, by starving." He was particularly firm with Naples; and since the British case was strong, he supported it "with the unanswerable argument of the Mediterranean fleet." His orders on occasion of friction with Austria were sufficiently pointed: "If an Austrian squadron should pass the coast, a stronger British squadron would shadow it with suitable instructions. Not a threat but simply a friendly reminder of consequences which might follow a possible course of action." Commenting on Palmerston's transfer from the War Office to the Secretaryship of Foreign Affairs, Guedalla goes on to say: "War ministers frequently form a habit of mind which regards a frigate and a battalion of the Line as the normal messengers of British policy." One thinks instinctively of the cruiser "Panther" at Agadir, the round-the-world cruise of the American Battle Fleet, ex-Secretary of the Navy Denby's description of a recent fleet as "this strong right arm of diplomacy," and the ex-Kaiser's dramatic appearance at the side of his ally Franz Joseph in 1908 when Russia became restless over Austro-Hungarian annexation of Bosnia and Herzegovina. War as "an instrument of national policy" has some incontrovertible history on its side.

Is influence in world affairs still measured by the power of aggression? Was Poland able to anticipate the decision of the League and seize Vilna in defiance of the Suwalki agreement, simply because Pilsudski had the fourth largest army in Europe and enjoyed a thorough understanding

with that nation whose military establishment was first beyond comparison? Was the bombing of Corfu without its repercussions in Italian diplomacy? What relaxation of political and economic servitude will the Chinese secure that is not wrested from vested interests at the point of the sword? Wherein lies the supreme efficacy of that diplomacy which delights in the *fait accompli*? In Central America, in Hayti, in the Philippines, what furnishes the United States with an invincible argument in many an interchange of views? Force or the threat of force.

Can war thus employed as "an instrument of national policy" be outlawed? Can the threat of war be divorced from international diplomacy, be declared a crime and punished as such?

The reply requires further distinction and definition. A threat may be either proximate or remote. If proximate, that is, if war is immediately threatened either by means of an ultimatum or peremptory demands, it is subject to the same conditions as the use of force itself. It is lawful only as a defensive measure, and if invoked previous to the breakdown of every peaceful expedient, is, even without any proscription of international law, unethical, illicit, intrinsically evil and highly immoral. The threat of aggressive war, therefore, is already outlawed and forbidden by the natural law binding both statesmen and states. Were a nation, over and above this, pledged to exhaust all methods of peaceful solution before resorting to either arms or the threat of arms, war as "an instrument of national policy" would be doubly branded with the mark of Cain and be doomed to the discard by all right-thinking men. Clean-cut definition of an aggressor nation with a carefully outlined course of action in case of threatened conflict would go far toward minimizing the influence of the Great Powers in international affairs. Furthermore, (as is indicated by the recent Report of the Committee on International Ethics of the Catholic Association for International Peace), an honest effort to comply with all conditions required before a declaration of war, particularly by utilizing every opportunity for peaceful settlement, would practically remove actual hostilities from the range of possibilities.

Every country, on the other hand, is by the very fact of its existence and its ability to inflict injury on others a remote threat to the peace of the world. This menace becomes less remote when strong armies and navies are kept in a state of progressive preparation for war. There can be little doubt but that competitive armaments constitute a danger to peace, and that in the past ambitions to outbuild a rival or to lay down "two keels for every one," have helped to make conflict difficult of avoidance. Conferences for the limitation or reduction of armaments may accomplish a distinct lessening of this danger; but in order that failure may not accentuate national jealousies and provide militarists with damaging ammunition, preparation for such *pourparlers* should be long and detailed, preliminary conversations should develop points of general agreement, and means should be taken to prevent public opinion in the respective countries from crystallizing into irreconcilable points of view. Insistence should be

laid on political and moral rather than technical aspects of the problem, nor should experts be allowed to wreck all chance for compromise.

The movement for the outlawry of aggressive war and that for the renunciation of war as an instrument of national policy have this in common: both aim principally at cutting off from nations, great and small, an immediate recourse to violence or the threat of violence. Both have a profound disbelief in that justice meted out by the strong to the weak. Both refuse to be persuaded that war is a normal, natural, inevitable method of adjusting differences. Although peace advocates realize that a universal acceptance of their proposed definition of an aggressor nation will not transform the world over night, they are convinced that it is the first step toward discriminating between good and bad wars. Too long have the peoples been beguiled into thinking it is always necessary and beautiful to die on the field of battle. Without some clear, objective standard of judgment they will continue to do so. The initial necessity is that of determining the unjust aggressor.

Once determined, how shall he be punished? To this question two answers have been given. One rests on the assumption that public opinion is the best sanction of law among the nations. It accepts as adequate the declaration of Elihu Root: "What men fear more than the sheriff or the policeman is the opinion of the community in which they dwell. There is no sanction like the universal condemnation of mankind." Undeniable as is the significance of this statement, it may be doubted whether public opinion is a sufficient deterrent for either individual citizens or organized society when strong passions have been awakened or important interests are at stake. Without the sheriff, the policeman, the jail and the penitentiary our laws would soon lapse into a collection of moral precepts suitable for pious reading but singularly aloof from the conduct of men. Society, unfortunately, has found no substitute for the noose, the electric chair, the deprivation of life and liberty.

The second answer to our problem of sanctions envisages a Bill of International Pains and Penalties. The League, it is observed, has authority to declare an economic and political boycott against an aggressor nation. The objection to this arrangement is that it is regarded in many quarters as a combination of the "Haves" against the "Have-nots," an artificial device to preserve the Versailles *status quo*. The treaties of Locarno are a more effectual effort to outlaw aggressive war. The contracting parties are bound to keep the peace under penalty of armed intervention on the part of the guaranteeing Powers. Where common interests are involved and voluntary agreements of this kind are possible, especially in regions chronically disposed to conflict, nothing more practicable could be recommended. To ask the United States, however, to accept the League's designation of the aggressor and join in an economic boycott (often provocative of war) against the aggressor, might result in a virtual delegation of Congress' constitutional right to declare war. In view of our abstention from the League, the decision to keep out of Europe's wars seems well-

founded, although what will happen in case we insist on our neutral's right to trade with a Power designated by the League as an aggressor is not such a pleasant prospect. Were we to exclude both parties to the quarrel from our trade, serious inconvenience would result at home from the paralysis of industry, and abroad from the alienation, if not the hostility, of one and all of the belligerents. The last word has not yet been said on sanctions.

A final difficulty arises in connection with civil or revolutionary war. This, according to Professor Albert Bushnell Hart, is the chief weakness of the whole outlawry proposal. No provision, he claims, is made for the case of an oppressed and subject people. What would our forefathers have done had war been outlawed in 1776? Could an economic boycott have been invoked to perpetuate British tyranny? Are we satisfied that there has been an ultimate equitable apportionment of the earth's sur-

face? Are there no problems of race, nationality and religion which need readjustment? Has there been a fair distribution of oil and rubber, coal and iron, markets and raw materials? These are some of the difficulties which face the most tentative proposal to outlaw war and to visit the pains of starvation, isolation or death upon the aggressor nation.

For the time being, it might be well to forego the elaboration of an intricate system of sanctions and concentrate energy upon the effort to secure general agreement as to what constitutes an aggression. Once this has been accomplished, the powerful sanction of public opinion will automatically begin to operate, and not improbably result in such concerted action as may effectually deter an outlaw among the nations from repeating his offense against the Divine law and positive international enactment.

A Spiritualist Looks Back

G. K. CHESTERTON

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ALL modern religions are counter-religions; attacks on, or alternative to the Catholic Church. They bear no likeness to the natural pagan speculations that existed before the Catholic Church, or would exist if it had never existed. The attitude of Dean Inge is certainly much more like that of Plotinus than that of Plato. But it is even more like that of Porphyry than that of Plotinus. He is exactly like some pagan of the decline; it is not necessary for him to know very much about the Christian superstition; as soon as he heard of it, he hated it.

In a recent work, which I have considered in this place, he is careful to insist that the word *Protestant* had an old meaning which was not merely negative. And he has certainly fulfilled an old meaning that is positive; if the word *Protestant* means a man who doth protest too much. He is so very anxious to explain what he thinks about the Catholic Church that he cannot keep it out of any article about Landscape Gardening or Latin Grammar.

The Dean stands by himself; and must be presumably described as an Anglican, for want of anything else in particular to call him. But it is very interesting to observe that even those who seem to go out into the wilderness to stake out their own Promised Land, like the Mormons, are eventually found to be as much a mere reaction against orthodoxy as the Modernists. Their march towards the new Utopia is found to be only a rather longer and more elaborate maneuver of one of the armies besieging the Holy City. We imagined that these new schismatics had finally gone off to pray; but we always find (a little while afterwards) that they have remained to scoff. They always come back to boo and riot in our churches, when they have got tired of trying to build their own.

One who thus reveals all that he does not know, and certainly ought to know, is Sir Arthur Conan Doyle. He broke out the other day into a diatribe, which was supposed to begin with the relations of his new religion to others, but which turned with incalculable rapidity into mere abuse of his old original family religion, as if there were no other in the world.

Perhaps he is right; and there is not. But you would think a man fresh from founding a new religion might have a few new things to say about that; instead of old and negative things to say about something else. But the special strictures of Sir Arthur Conan Doyle on Catholic orthodoxy had a certain very curious character, which alone makes them worth noting at all. In themselves they are almost indescribably stale and thin and shabby; and have been thrashed threadbare in a hundred controversies. But the odd thing which I want to remark about them is this; that they are not only old, but old-fashioned, in the sense that they do not even fit into what is now fashionable. They had some meaning sixty years ago. They have no meaning at all for anybody who looks at the living world as it is—even at the world of new faiths or fads like Spiritualism. But the Spiritualist is not looking even at the Spiritualist world. He is not looking at the human world, or the heathen world, or even at the worldly world. He is looking only at the thing he hates.

For instance, he says, exactly as did our Calvinist great-grandmother, that the Confessional is a most indelicate institution; and that it is highly improper for a young lady of correct deportment, in the matter of prunes and prisms, to mention such things as sins to a strange gentleman who is a celibate. Well, of course, all Catholics know the answer to that; and hundreds of Catholics have answered it to Protestants who had some sort of right or reason to ask it.

Nobody, or next to nobody, has ever had to go into so much morbid detail in confessing to a priest as in confessing to a doctor. And the joke of it is that the Protestant great-grandmother, who objected to the gentleman priest, would have been the very first to object to a lady doctor. What matters in the confessional is the moral guilt and not the material details. But the material details are everything in medicine, even for the most respectable and responsible physician, let alone all the anarchical quacks who have been let loose to hear confessions in the name of Psychoanalysis or Hypnotic Cures. But though we all know the old and obvious answers, what I find startling is this: that our critic does not see the new and obvious situation. He does not know the world he is living in, or even the world he helped to make: in the words of the ancient comic song, his whole trouble is that he "Don't know where 'e are."

What in the world is the sense of his coming with his prunes and prisms into the sort of society that surrounds us today? If a girl must not mention sin to a man in a corner of a church, it is apparently the only place nowadays in which she may not do so. She may sit side by side with him on a jury and discuss the details of the foulest and most perverted wickedness in the world, perhaps with a man's life hanging on the minuteness of the detail. She may read in novels and newspapers sins she has never heard of, let alone sins she is likely to commit or confess. She must not whisper to an impersonal presence behind a grating the most abstract allusion to the things that she hears shouted and cat-called in the theatrical art and social conversation of the day.

Sir Arthur Conan Doyle must know as well as I do that modesty of that sort is not being regarded at all by the modern world; and that nobody dreams of attempting to safeguard it so strictly as it is safeguarded in Catholic conversation and Catholic confessions. We can say of Rome and Purity what Swinburne said, in another sense, about Rome and Liberty. "Who is against her but all men, and who is beside her but Thou?"

And yet the critic has the impudence to accuse us of the neglect of what all but we are neglecting; simply because that charge was used against us a century ago, and anything used against us can be used over and over again, until it drops to pieces. The old stick of the old grandmother is still good enough to beat the old dog with, though if the old grandmother could rise from the dead she would think the dog the only decent object in the landscape.

I mean nothing flippant when I say that the only interesting thing about all this is its staleness. I have no unfriendly feelings towards Sir Arthur Conan Doyle, to whom we all owe so much gratitude in the realm of literature and entertainment, and who often seems to me entirely right in his manner of defending Spiritualism against Materialism. But I do realize, even if he does not realize, that, at the back of the whole business, he is not defending Spiritualism, and not attacking Materialism; he is attacking Rome.

By a deep and true ancestral instinct with him, he knows that this is ultimately the one Thing to be either

attacked or defended; and that he that is not against it is for it. Unless the claim of the Church can be challenged in the modern world, it is impossible really to set up an alternative modern religion. He feels that to be a fact, and I am glad to sympathize with him. Indeed, it is because I would remain so far sympathetic that I take only one example among the doctrines he denounced; and deliberately avoid, for instance, his strangely benighted remarks on the cult of the Blessed Virgin. For I confess to a difficulty in remaining patient with blindness about that topic. But there are other parallel topics.

He has some very innocent remarks about what he considers grotesque in the sacramental system; innocent, because apparently unconscious of what everybody else in the world considers grotesque in the spiritualistic system. If any Christian service was so conducted as to resemble a really successful seance, the world might well be excused for falling back on the word "grotesque," a favorite word of Dr. Watson. But I remark on all these charges, not in order to show how they recoil upon themselves, but in order to show how the Spiritualist is driven to return upon himself, and to react against his origins, and to forget all else in making war upon his mother.

The man of the modern religion does not quarrel with the modern world, as he well might, for its neglect of modesty. He quarrels with the ancient mother, who is alone teaching it any modesty at all. He does not devote himself to condemning the modern dances or the fashionable comedies for their vulgar and obvious indifference to dignity. He brings his special charge of grotesque extravagance against the only ceremonial that really retains any dignity. It seems to him, somehow, more important that the Catholic Church should be, on the most minute point, open to misunderstanding, than that the whole world should go to the devil in a dance of death before his very eyes. And he is quite right; at least, the instinct of which this is a symbol is quite right.

The world really pays the supreme compliment to the Catholic Church in being intolerant of her tolerating even the appearance of the evils which it tolerates in everything else. A fierce light does indeed beat upon that throne and blacken every blot; but the interest here is in the fact that even those who profess to be setting up new thrones or throwing new light are perpetually looking backwards at the original blaze if only to discover the blots. They have not really succeeded in getting out of the orbit of the system which they criticize. They have not really found new stars; they are still pointing at alleged spots on the sun, and thereby admitting that it is their native daylight and the center of their solar system.

AN OLD STORY

The doubting disciple would not believe
Though God Himself stood by his side—
Lest he see the great wounds gaping wide,
The doubting disciple would not believe.
O blind heart fearful to receive
Love Regnant in the Crucified!
The doubting disciple would not believe
Though God Himself stood by his side.

MUNA LEE.

Let Jane Doe Tell It

MARY GORDON

THIS is a protest against one phase of matrimony. In Hannibal, Missouri (I just dote on that little town), lived my Uncle Owen and his family. Hannibal is what a New Yorker might call a whistle-stop. But if in childhood he had the good fortune to spend his summers there, it would loom large even in his sophisticated mind.

What there is of Hannibal is located on the Mississippi River. Even today paddle-wheel boats are much in evidence. The people never seem to be fussed or rattled or in any nervous haste. One never hears the natives wailing because of the shortness of the days or nights. They get their allotted tasks finished and have a bit of time left over for a good many worthwhile things.

And Hannibal, Missouri, has turned out a famous man or two. A tablet in the tiny park will tell you about the man who wrote "Huckleberry Finn." Our small towns are addicted to turning out noted folk. Nothing to wonder at, that, unless it is that the percentage is not higher. Living in such an atmosphere gives a boy or girl time to become acquainted with the wonderful works of God early in life. The more profound but not so comprehensive or elucidating lessons he might have absorbed had he been born in a metropolitan center can be picked up later on.

But this is no debate about birthplaces. Rather, it is a protest against one phase of matrimony. And that brings me back to my Uncle Owen and Aunt Ruth.

Uncle Owen was a blacksmith. A good one. Aunt Ruth simply could not have been more appropriately named. She was a genuine copy of the original gleaner. Their three girls are married; Kate to a lawyer down in St. Louis, Esther to a farmer, and Mary to a railroad man. They are all doing fairly well and raising nice families. The youngest of the family, Joseph, died in the World War. Martin is in the hardware business. One of the twins, Patrick, is a blacksmith. The other one, Peter, is manager of a chain store out in Denver.

It is the twins I want to talk about. Patrick has three children; Peter has five.

They are the youngest living children in Uncle Owen's family. Anyone who met them today would just naturally want to call you a falsifier for claiming they were twins. Patrick is six foot one. A typical blacksmith. Peter is five foot seven; as suave, bland and unctuous as they come. He is going over big in his job and fortunate are his five children to have him for their father.

Still, there is generally a fly in the ointment. In this case it is the wife who thinks, rarely of course but at times, that maybe divorce is not as wrong as it is pictured to be. She *knows* divorce is horrible. She knows that its results are devastating to the family and the country. She knows, too, that if persisted in, divorce will very effectually kill all that is best in our splendid United States. And she also knows that even to consider divorce is out of the question for anyone of the Catholic Faith. And yet . . . ?

It is like this: Peter simply *will* take care of his wife. She was a school teacher before her marriage; one of the most independent parcels of femininity one could find in a day's walk. She is a very good manager, a sunny-tempered, laughing, loving woman. Twelve years of signing herself Mrs. Peter Gates has not changed her save for the better. Her husband and five children think she is the hub around which the universe revolves. She is, for them. Five children in twelve years is not the record of any man or woman seeking a life of ease. And love's ugly companion, suffering, has camped at their hearth more than once since Peter and Emma stepped out so confidently and happily on their wedding morn.

At first affectionate wonder used to fill Emma's heart whenever she thought of Peter's all-enveloping solicitude and care. This solicitude and care has not diminished with the years. In spite of his manifold duties as manager of a store he finds time to devote to the running of his home, to the care of his wife and five children. He is a living monument of tireless, buoyant efficiency.

And there you have the reason why his wife, at rare intervals, thinks that maybe divorce has compensations. (She knows it has not, you quite understand; but read on. You will probably get her point of view.) Mrs. Gates will decide she needs a day of rest and quiet. Her physical condition is good but nature does send out faint warnings even in such cases. A rest is all she needs. A rest and absolute quiet and privacy. A day of this, followed by a night of unbroken slumber and she is eagerly willing to don one of her pretty aprons and take up her beloved work again. She is ready to take it up with renewed vigor and added appreciation of how good God is to her; and how humbly grateful she should be for her hustling husband and her houseful of darling children.

"Well," you may say, "what is all this abominable talk about divorce? If Emma wants a rest why doesn't she take one and keep still about it?"

She does try to! But Peter is one of those men who honestly think that women must be taken care of. He has his own ideas on the subject and, it appears, nothing short of an earthquake will ever pry him away from these well-meant but apt-to-be-maddening plans of his. Emma will hire for one day a trustworthy colored woman. She will plan to stay in her own room and the children know they are not to disturb her. They are to pretend mother is out of town for the day.

Now, all that sounds ideal as well as beneficial. It would be if it were not for father. When mother decides to take a day off, father rises extra early, rattles the furnace as if it must be shaken apart ere it responds, clatters up and down the cellar stairs, say half a dozen times. These trips are interspersed with journeys to the stair door. There, in a horse-whisper, he will call, individually, his five children, abjuring them one and all to be quiet so mother can sleep. If they do not answer with alacrity he will patiently keep on calling them.

Arriving at his work he immediately begins calling up home to see how Emma is. This he keeps up conscientiously all day long. Understanding Mrs. Singleton "lies like a gentleman, ma'am," to protect Emma. Answering

his call, she places the receiver on the stand, eases herself into a chair and slowly counts twenty. Then, picking up the receiver she tells Peter that his wife is asleep. He leaves some message of cheer to be delivered when she wakes and hangs up. He has called his home thus as many as twenty times in one day. Mrs. Singleton tells her own husband when she reaches home that white men surely are mighty queer. She tells him, too, that she is powerfully glad that she married him.

Time was when Emma remained in her room until the dinner dishes had been done and the kitchen prepared for the morning by her helper and the happy band who were so eager to aid. She doesn't any more. Peter instead of ridding himself of this lovingly exasperating habit seems rather to be perfecting himself in its art. There is positively no rest in the home once he arrives, if mother is not on the scene. He quietly but tenaciously contends that mother must be ill and should have a doctor.

The children, from eleven-year-old Margaret down to Peter, Jr., who toddles about on such a day as if he felt the weight of his fourteen months upon his sturdy little shoulders, will tell him that all mother wants is to be left alone; strictly alone. But no one can tell Peter anything like that. He knows his Emma. He knows nothing less than a serious illness could keep her from him and the children. All his efficiency, which is quite some, leaps into the fray. A doctor, a nurse, aye, even their pastor, should be called; called at once. So Emma makes it a point to appear at dinner, much against the wishes of the children who enjoy running the home for a day. But even her appearance does not satisfy the solicitous Peter. She is fairly bombarded with questions as to how she is feeling. No doctor has anything on Peter when it comes to questioning his wife as to her health. And he is hurt beyond the telling if Emma, after fifteen minutes of this methodical and apt-to-be-nerve-racking grilling, begs him to desist; asks him to tell her how his day went down at the store.

Peter's twin, Patrick the blacksmith, is not at all like this. His wife has told me, sometimes in rueful laughter and sometimes in just plain exasperation at both Patrick and Peter, that her husband would not ask her how she was if a piece of the bright blue sky fell down upon her. Patrick is not unkind. He is a big, brawny, well-meaning hustler. His wife and three fine children are his definition of home.

"Who knows," Anna, his dark, quiet wife, with a fine disregard of the niceties of speech, declares, "maybe Patrick and Peter being twins, Peter hogged the patch and selfishly took all the care and protectiveness, that the good God put in every real man's heart, that was intended for them both. Maybe Peter is not to be blamed for his well-meaning but hard-to-live-with ways."

"It is the little leaks that cause the most trouble for the good ship Matrimony," she adds with a smile and a disapproving shrug of her broad, bony shoulders.

Be that as it may. You have the story of what caused Emma Gates to tell me that, sometimes, she wishes that just for a day she might either divorce or chloroform her good husband Peter.

Sociology

The Catholic Anthropological Conference

FRANCIS P. LeBUFFE, S.J.

QUITE unostentatiously but for all that quite impressively the members of The Catholic Anthropological Conference gathered for their Third Annual Meeting at the Catholic University, Washington, D. C., on Tuesday, April 10. The sessions were all held in one day, yet, as there was no fanfare but a close attention to matters of practical import and importance, much ground was covered in a very constructive way.

The first and informal meeting of those interested in anthropology was held at the Catholic University on April 6, 1926, whereat the Conference became a reality. The Conference is "a joint enterprise representing both lay and clerical participation." At present thirty Religious Orders, mission societies and mission aid societies are working together actively, pooling their knowledge and experience to build up a Catholic interest in all branches of anthropology, and to secure from Catholic scholars the written results of their investigations. This is the distinct purpose of the Conference. We read in *Primitive Man* (Vol. 1, No. 1, p. 1, January, 1928): "The chief aim of the Conference is the advancement of anthropological science through the promotion of anthropological research and publication by Catholic missionaries, specialists and other students, and through the promotion of ethnological training among candidates for mission work." The desired contributions to the realm of human knowledge should take the form of original material bearing on the physical make-up, the culture and the language of the so-called primitive peoples. Catholic missionaries are in a peculiarly advantageous position to make such contributions because of the length of time they reside among the natives, the close contacts they enjoy with them in their daily lives, the confidence had in them by the people, and finally because, as a rule, they speak the native language, thus avoiding the manifold difficulties that are encountered when an interpreter is necessary.

The morning session of this Third Annual Meeting was devoted to business items, all of which were adequately covered, an accomplishment due in no small way to the carefully thought-out *agenda*. This meeting opened with an address of welcome by the Rt. Rev. Thomas J. Shahan, D.D., retiring Rector of the Catholic University and President of the Conference. At the end of the meeting, elections were held resulting in the following roll of officers for the coming year: President, Rt. Rev. Thomas J. Shahan, D.D.; Vice-President, Rev. Leopold J. Tibesar, A.F.M.; Secretary-Treasurer, Rev. John M. Cooper, Ph.D.; with the Executive Board: Rev. John M. Wolfe, Francis P. LeBuffe, S.J., Albert Muntsch, S.J., Rt. Rev. Msgr. William Quinn, and V. Rev. M. A. Mathis, C.S.C., S.T.D.

At the afternoon session, which was open to the public, four papers were read: "Culture and Evolution," by Rev. Albert Muntsch, S.J.; "Our Present Knowledge of the

Age of the Human Race," by Rev. Stephen Richarz, S.V.D.; "Some Values of Anthropology to the Foreign Mission Student," by V. Rev. M. A. Mathis, C.S.C., S.T.D., and "Anthropological Facts and Their Practical Uses," by Rev. John M. Cooper, Ph.D.

Though the Conference is but two years old Father Cooper, the Secretary and prime mover of the Conference, was able to report: "In general we are progressing in accordance with the original plans and about on or a little ahead of scheduled time. In other words, within two years of the inception of the Conference we have reached our first goal, namely, the beginning of actual publication of manuscript material."

Of such material, representing original research, a good amount is on hand, and it is the mind of the Conference to publish the articles in the form of brochures and monographs totaling from ten to one hundred pages according to the length of the article. Though entailing a deal of expense, illustrations will be carried, as much material would be quite unintelligible and useless without them.

Such publications lie in the future even though that future be immediate. But Father Cooper has already started the quarterly bulletin, named very appropriately *Primitive Man*. This bulletin is not to be used for the publication of manuscripts from the field, but is a contact-publication, the aim of which is "to promote interest in and advancement of anthropological studies in general and of the work of the Conference in particular." It is to be the link-pin of interest, and if the first issue is typical of what is to come, it will more than fulfil its purpose. Father Cooper's article, "Present-Day Anthropology: Its Spirit and Trend" is a plain, easily understandable and scholarly analysis; his "Some Best Books on Anthropology" furnishes a reliable guide to the uninitiated, while his "Accuracy in Observation" is a development of the idea he insistently repeated—"Facts, facts, more facts." Finally "Notes and News" gives tidbits from here, there and everywhere.

As this quarterly bulletin, which is sent to each member of the Conference will in all probability prove of great importance, it may be well to quote from the January issue of *Primitive Man*:

Each number of the bulletin will be devoted to some particular phase of the whole anthropological field, such, for instance, as morality, the family, the State, education, position of women, diffusion of culture, and so forth. A short outline will be given of the state of the question, that is, our present knowledge of the subject together with the lacunae in that knowledge. This birds-eye-view will be followed by a short, selected, annotated bibliography of the best sources for further study, with particular attention, in view of the majority membership of the Conference, to the best sources in the English language. Where advisable, a brief questionnaire will be added for the use of missionaries in the field and for the use of study clubs such as those connected with the Catholic Students' Mission Crusade.

In addition each number will contain suggestions upon methods of gathering, classifying, and presenting the anthropological data from the field. Many missionaries have written in for information upon this point. The bulletin will serve as a medium for passing on to them the experience of other missionaries in this matter as well as the technique that has been gradually developed through the last several decades of field research by others interested professionally.

Finally each number will contain news items on the work of the Conference and its progress and problems, on matters of general anthropological and mission interest, and on some of the outstanding current publications in the field.

It would seem almost needless to dwell on the extreme importance to American Catholics of this branch of human knowledge. Interest in foreign missions has taken hold of our country and as a resultant therefrom the life-habits, culture, physical appearance, etc., of our distant brethren lie well within the bounds of our present curiosity. Moreover, this is but a partial manifestation of a general phenomenon, as is witnessed by the Associated Press dispatches appearing frequently in our daily papers, the avalanche of articles, some scholarly, some half-scholarly, some downright silly, about primitive man which clutter up the pages of our magazines, and lastly the enormously increased enrolment in the classes of anthropological studies in the colleges during the last five years.

To Catholic teachers of sociology there could be few things of greater value than a close participation in the work of the Conference. Our textbooks of sociology are generally rather badly biased in their attitudes towards the primitive peoples and their authors are frequently years behind present-day findings. Many of them still put forth theories long ago discarded by reputable anthropologists. "Facts, facts, more facts" are the desideratum, and the Catholic Anthropological Conference has committed itself to doing what it can to get the facts.

Education

Is Drill Essential?

SISTER JOSEFITA MARIA, S.S.J., Ph.D.

JUNE, the month of commencements, sweet girl graduates, and awards is, alas, too often the month of failures, discouragements and repeaters. Being a teacher, I had always sensed the fact, but it was forced upon me with overwhelming conviction while studying the Report of the Philadelphia Public Schools. The outstanding feature of the report was the number of failures, one out of every seven failing of promotion.

Dr. F. W. H. Irion, too, has thrown a bomb into our educational trench. His doctoral dissertation proves by carefully prepared tests that ninth-grade pupils cannot read with either understanding or appreciation the classics usually assigned for that grade. His pitiless tests show that there is a sad lack of intellectual comprehension among the pupils. Some one may ask: "Why did this fault-finding critic have to point the canker worm in our pedagogical paradise?" The fact remains that having had it pointed out it behooves us educators to seek the remedy and apply it.

A recent writer has observed that when a disaster befalls, the American way is to appoint a committee to investigate and fix the blame; and when the commission has met, held solemn hearings and judiciously "faulted" somebody, to feel righteously satisfied and pay no more attention to the matter. I do not wish to "fault" any-

body, but that *one* out of every seven should fail of promotion is too high a percentage to overlook. The question readily arises: "Why do they fail?" A study was made some years ago: "Why High-School Pupils Fail," and the topics listed the greatest number of times were "indifference," "lack of interest" and "did not understand." I think the last item comprises the other two, for a pupil's "indifference" and "lack of interest" may often be explained by the fact he does *not* "understand." Research will warrant the truth of the statement that, very often, pupils do not understand the essentials that they should have been drilled in, in pre-adolescent years.

The "reform movement" aimed to free the child from the entanglements of drill as a barbaric practice, and to substitute for it, spontaneity, self-activity and self-realization. Yet time has proved that if we are to succeed in our educational efforts, we must hark back to drill (or habit formation), for drill is simply the repetition of a process until it has become mechanical or automatic. Habit formation is unfortunate in one particular, it invariably involves repetition. However, there is a difference between repetition and drill. The flat sing-song c-a-t, cat; c-a-t, cat; c-a-t, cat, or explicit repetition tends to become monotonous. The drill process, on the other hand, requires attention, and attention abhors monotony as nature abhors a vacuum.

I became impressed with this distinction while observing a first-grade teacher carrying on six little games with flash-cards. As a result, each child saw the line, read it, recognized it in the "moving picture game," matched the line, and, by six motivated ways, acquired an automatic skill. The process of habit-building is not an easy one, and we must analyze it to ascertain the factors that operate in learning. One of the most important of these principles,—which might be adequately characterized by the adjective "scientific"—is that in habit building it is fundamentally essential to get the pupils started in the right way. Scientific, specific drills in spelling, arithmetic or English not only prove more effective, but they have also proved more interesting to the pupils. One has only to watch a skilled, alert, progressive teacher conducting a snappy drill game to realize that pupils manifest in it the same interest they do in the active games which constitute some of the happiest moments of their young lives.

Our drill work, however, must be motivated, not from our point of view, but from that of the child. I do not mean a sugar-coating process, so that the child may acquire the habit or skill without effort, for early in life the child must be taught that what is worth acquiring is worth striving for. The phrase "play a game" is the open-sesame charm which progressive teachers use throughout the grades to secure rapt attention in all types of practice.

The following principles are to be applied to drill if we wish our efforts to meet with success:

1. A correct start must be made. Subordinate speed to accuracy.
2. Focus upon a limited amount at a time. This amount is to be determined by the interest and memory span of the children taking the drill.

3. Feelings of satisfaction and dissatisfaction must be considered, as they vitally condition the results of a drill lesson. Satisfaction must be connected with correct results, dissatisfaction with the incorrect answers. Satisfaction is often secured through interesting variations in the mode of making repetitions, by graphical or other visual presentations of growth and improvement.

4. The facts drilled on in the games, and other devices must be applied to *real* situations.

5. The drill periods should be *short* and distributed over a considerable length of time. First they should be in slow sequence, then permitting longer and longer intervals to occur.

6. A standard or goal should be set up. Compare each achievement with the standard, in order to guide and stimulate subsequent efforts.

7. In memorization, there should be an analysis of the thought-content first. Correct recalls should be the principal method used; the "whole" instead of the "part" method.

Finally, the thing to remember is that the underlying psychological principle of drill is habit formation, for as Bagley has well said: "The distinction between the expert and the mediocre worker is often found in the ability of the former to reach the level of maximal efficiency and to maintain himself upon this level . . . It is the circumstance of a *little* greater accuracy and a *little* greater rapidity that makes one person an expert and another a drudge."

With Scrip and Staff

THE death on April 9, of Father Joseph M. Cataldo, the veteran missionary of the Northwest, shortly after celebrating his seventy-fifth anniversary as a Jesuit, recalls an interesting event in his long life, recounted by Mr. J. F. Carrere of San Francisco.

Before the fact that the Northern Idaho mountains contained silver was known, an explorer from Portland, Ore., discovered galena (lead and silver combined) in that section and so reported to friends in Portland. An expedition was made up to visit and develop the discovery, but when they reached the location the original discoverer could not locate his find.

Angry with what they believed to be a fraud, his companions decided to hang the prospector, and announced that scheme for the following morning. Father Cataldo heard of the plan, and, during the night, with the help of Indians enabled the man to escape. In the morning, when his departure was discovered by his companions, they were furious and talked of hanging Father Cataldo instead. An Irishman in the crowd, however, objected to hanging a priest, so the missionary escaped.

Some months later Father Cataldo went to Portland to purchase a lamp to hang before the altar in his mission church. While walking along the streets of the Oregon town, he was approached by a man who asked if he were the missionary from the Coeur d'Alenes. On his replying that he was, his questioner informed him that the man he had rescued was a Mason, who had explained to his brother Masons how he had escaped being hanged thanks to the Father. As a result the Masons desired to show their appreciation by doing something for the priest. Father Cataldo informed them that, while he appreciated

their kindness, he wanted for nothing. However, when the Masons found out that he had come to purchase the lamp they insisted upon buying it for him, and it hangs, with an inscription relating the name of the donor, in the church at Coeur d'Alene, probably unique among all the altar lamps in the world.

PARALLEL for many years with the labors of Father Cataldo in the Northwest have been those of Father Francis X. Tommasini, S.J., who observes a triple Jubilee on April 28. This year marks the Golden Jubilee of his ordination to the priesthood in 1878. It marks also the sixtieth year he has spent in Religion and his eightieth year since his birth. Father Tommasini was born in Reggio, Calabria, Italy, on May 28, 1848. He made his studies in Italy and at Woodstock, Md. Two months after his ordination he arrived in Pueblo, Colo. His labors have carried him to many missions in Colorado, where he labored for thirty years, to New Mexico, where he was for ten years, and to West Texas and El Paso, where he spent ten years. He built many churches and chapels.

ANOTHER link with the past was snapped by the death on March 1 of this year of the Rev. Mother Catherine Montalembert, second daughter of the famous French Catholic historian and publicist, best remembered, probably, as the author of "The Monks of the West."

Mother Catherine, who was eighty-seven years of age, received her call to the religious life when she was twenty-two. Her decision to answer gave her father, as he stated, the greatest shock he had had in his life. She joined the Society of the Sacred Heart in 1863, and took the religious habit in the novitiate at Conflans, near Paris. She was one of the few surviving nuns who knew personally the Foundress of the Order. In time she became Superior of the Order in France, and then in Austria, and she was in constant relations with the Imperial Court.

In 1922 she went to Rome to end her days in perfect retirement, and died at the Convent of Trinita dei Monti.

Mother M. Garvey, now at Eden Hall, Philadelphia, is said to be the last living novice whose papers were signed by St. Madeleine Sophie Barat, the Foundress of the Society of the Sacred Heart.

SAINTS and sinners come and go, but "Abie's Irish Rose" circles on forever. So too will the debate continue as to the merits of this meteor in the theatrical solar system. But whether we bless him or scorn him or damn him with faint praise, Abie has done a job in real life which he could scarcely succeed in managing on the stage—he has brought his creator, Anne Nichols, into the Church. Her baptism was followed by her First Communion, which took place on Low Sunday at the Madison Avenue Convent of the Sacred Heart, in New York—quite gloriously and happily, even though it was a bit distracting, at First Communion, to have a ten-year old son interrupt the proper prayers because he just *had* to tell his happiness that Mother could at last share the good Lord with him.

THE PILGRIM.

Dramatics

"Martine" and Other Plays

ELIZABETH JORDAN

IN the opinion of AMERICA's not-too-humble reviewer the best play put on the New York stage during this early spring season is Jean-Jacques Bernard's "Martine," presented at the American Laboratory Theater.

This viewpoint is not generally shared, and probably will not be. The Laboratory Theater has so often disappointed audiences and critics that it is hard for these to admit that anything strikingly good can be seen there. The critics generally disagreed as to the merits of "Martine," though all admitted that it was by far the best thing Mr. Boleslavsky's group has yet produced. The night I saw it, which was the second night of the production, the theater was not half filled. But—and this is the important point—every one in that theater was interested in that play every minute of the time; and I venture to predict that the audiences will rapidly increase in size. If they do not, it won't prove that New York cannot appreciate a charming play charmingly acted. It will merely mean that producers and audiences have not advertised "Martine" as they should have done.

The play is unusually short, and this is one of the grievances the press critics have against it. "It is not," they shout, "a full evening's entertainment." As a matter of fact, it is a much better evening's entertainment than one can get at most of the other theaters, even if it does begin at quarter of nine and end at half after ten. Only a disgruntled reviewer or a petty-minded spectator will complain that his entertainment is cut short by half an hour. The open-minded will rejoice in their hour and three-quarters of art, interest and beauty.

For the little play offers all these things to those with vision to see them. It is shown in five scenes of cumulative power, and acted by a nearly perfect cast of five persons. One wonders where these five have been lurking up till now, or rather where their powers have been lurking; but no doubt the answer is that the genius of Bernard was the key that opened their treasure house. Certainly these five young persons are acting better than they have ever acted before, and possibly better than they will ever act again, though surely Broadway producers who drop in to see "Martine" will offer them future opportunities.

We are shown in the first scene Martine, a French peasant girl (exquisitely played by Ruth Nelson), seated on a bench by the road-side under a flowering apple tree and resting after a journey to a nearby village. Here she is joined by Julien Mervan (George Macready), a returning soldier on his way to make his home with his grandmother, Madame Mervan (a role beautifully acted by Frances Williams). The day is hot, and he, too, sits down to rest, beside the pretty peasant girl.

At the end of the brief chat Martine is already fascinated. At the end of the fortnight which intervenes between the first scene and the second, she is hopelessly in love with Julien, who, though he is charming to her, merely

sees in her an amusing companion of his own age. He is no philanderer, but his talk, his attitude toward life, himself, all open a new world to the peasant girl: while at every turn he comes up against her mental limitations.

At the beginning of the second scene Jeanne Chailland, a girl of his own class, comes to visit his grandmother. She is an educated girl, a girl he has known before. The two fall in love and the peasant girl helplessly watches the familiar phenomenon. Julien marries Jeanne, and Mary Steichers Martin, as Jeanne, plays the succeeding scenes as perfectly as the others play theirs. She makes a friend of Martine, the peasant. She loves to talk to her about Julien. When, after the wedding, Julien goes to Paris to work and is often necessarily away from his bride for weeks at a time, Jeanne knows that Martine will understand her loneliness even better than the understanding grandmother does. When Julien returns, Martine is in the way and the young husband and wife let her see it. Even the charming old grandmother—and she is charming—is in the way of the married lovers. They are not cruel. They are merely young and desperately in love, and therefore supremely selfish. They want to be alone, so they leave the grandmother as well as Martine and go to live in Paris. The grandmother, realizing that Martine's heart is breaking, encourages her to marry a young peasant, thinking that a cure may lie in having a husband, home and children of her own. Martine takes her advice, and we next see her as a woman who has aged ten years in as many months, going uncomplainingly about her duties, austere and unapproachable.

The grandmother dies, alone. The married lovers come back for a few days, grief-stricken, self-reproachful, but with their happiness in each other a flaunting banner above them. They see Martine going through her monotonous, drab routine. Even her one friend the grandmother is taken from her now. They shiver and hurry back to Paris. No one is really to blame for the peasant girl's broken heart. No one has consciously harmed her. It is life, that—as the French would say: it is life so simply and sincerely and poignantly portrayed that it pulls at the heart strings.

A play of a very different type is "The Behavior of Mrs. Crane," a comedy by Harry Segall, in which Eugene W. Parsons is presenting Margaret Lawrence at Erlanger's Theater. Miss Lawrence is one of the most charming of our younger actresses, and she is particularly delightful in this offering which, however, holds little popular appeal. The theme is original. After eight years of married life the husband of Doris Crane (Miss Lawrence) falls in love with another woman, Myra Spaulding, and the pair artlessly ask the wife to give Crane his freedom. She agrees to do so on condition that they replace what they are taking from her; in other words, that they find her an acceptable husband.

However, they produce a candidate, Bruce King, with whom she really falls in love. He has more money than Crane, so Miss Spaulding decides to throw off the other woman's husband and annex the millionaire bachelor. She is foiled in this attempt and loses both the husband

and the bachelor. Crane, having lost her, also loses his wife, and Bruce and Mrs. Crane, following the easy method of divorce, are married and supposedly happy ever after. All the characters except Miss Spaulding, the vampire, verbally express the most exalted ideas of the sanctity of the marriage tie as long as it exists: but quick divorce and re-marriage is their remedy for all marital unhappiness.

"Bottled," a comedy produced at the Booth Theater by Herman Gantvoort, is a highly promising first play by two extremely clever Catholic girls—Anne Collins and Alice Timoney. Their characters are so human, their dialogue so natural, their rich Irish humor so spontaneous, their work so sincere and clean, and the acting throughout is so admirable that the play should survive. Whether or not it will do so is a question still being valiantly fought out as these lines are written.

For, of course, this first dramatic offspring of young authors has its faults. Its theme is bootlegging; and while intelligent human beings will cheerfully discourse on that subject for hours at a time they are rather weary of it on the stage. Moreover, the second act, in which the living room of the McMullin home is the chosen spot for the bootlegging operations, is a trifle too much to swallow. The comedy here rests on the fact that the three bootlegging members of the family (new to their illegal efforts) are packing and unpacking their bottles of whisky in this domestic thoroughfare, into which other members of the family and numerous callers are constantly penetrating. Then the law-breakers have to flee with their bottles or hide them under sofas or cushions or in bookcases, which is not as excruciatingly funny as it is intended to be. Moreover, the audience naturally resents the stupidity of choosing such a spot as the scene of such private activities.

The acting throughout is surprisingly good, with Maud Durand as the mother, Wm. H. Gerald as the son, and William Bosworth as a rustic lover, carrying off the highest honors. I would like to see "Bottled" win out. If it does not, the next play of these authors is pretty sure to do so. Again and again in this first production they prove that they have in them the stuff of which real playwrights are made. And even with its faults "Bottled" gives its audiences an evening of good entertainment.

When Somerset Maugham's comedy, "Our Betters," was originally produced here some years ago it was condemned as indecent. Its present revival, at Henry Miller's Theater, shows it to be as indecent as it ever was, but no more so than a dozen other indecent plays now successfully drawing large New York audiences. In "Our Betters" all the married women have lovers and Ina Claire, being the star, has two. She is caught at it but gets away with it; for at the finish of the play, through her cleverness, she is triumphantly retaining her influence and position in English society. As an entertainment to seek if one wants filth, "Our Betters" will pair neatly with "The Command to Love" or the revival of "The Shanghai Gesture."

Laurette Taylor's new play, "The Furies," written

by Zoe Akins and put on at the Shubert Theater by John Tuerk, assumes that you are a perfectly good woman if only you can remember to divorce your present husband before you accept his successor. This particular play was warmly condemned by almost every New York critic, but Miss Taylor's personal popularity and excellent acting is briefly delaying its burial.

In "The Bachelor Father," by Edward Childs Carpenter, David Belasco presents three stars—June Walker, C. Aubrey Smith and Geoffrey Kerr—in "another of those things." Sir Basil Winterton, a so-called English gentleman, has acquired three illegitimate children in the course of his life, one in England, one in Italy and one in America. At the beginning of the play, being old and gouty, he decides to have these children, now grown up, found and brought to him. This is done and the remainder of the play shows the marvelous improvement wrought on his character by the presence of his offspring. He becomes a male Pollyanna, dispensing sweetness and light. Nevertheless, of course, all the young things leave him and "live their own lives," which he appears to regard as something in the nature of retribution. To that extent the play has a moral.

All of which means that the only clean new attractions this month are "Martine," now playing to empty houses, and "Bottled." George White advertises "Manhattan Mary," with Ed Wynn, as "clean from beginning to end," and it is drawing great crowds, so we cannot assume that the cleanliness of "Martine" explains its lack of popular appeal. Lawrence Schwab and Frank Mandel are offering another of their brilliant musical attractions, "Good News," which is delighting large audiences at the Forty-sixth Street Theater, and in "My Maryland," at Jolson's Theater, the Shuberts have another success.

But the prominent gentleman who startled us last month by announcing that our plays are steadily growing purer would have trouble proving his point this month.

REVIEWS

The Roman Catholic Church in the Modern State. By CHARLES C. MARSHALL. New York: Dodd, Mead and Company. \$2.50.

The thesis of this volume is that the Catholic Church (always qualified by *Roman*), is a great political machine out of harmony with American ideals. It is, of course, not a novel one, though the present author for the most part couches his indictment in much more restrained language than the Alabama Senator, who has popularized the theory, is accustomed to use. When examined, however, the charge is no whit more substantiated. To rout an adversary when he is a straw man is not difficult: what Mr. Marshall attacks is a creation of his own fancy, without objective reality. While the author's sincerity need not be denied, though certain rather nasty passages might justify a critic in raising even that issue, it abounds with misrepresentations, understatements and unwarranted inferences, to say nothing of betraying astounding ignorance on very many elementary points. It is elementary, for example, that an annulment is not the same as a divorce, that an ecclesiastical "*imprimatur*" does not constitute a book official, that it is historically very unscientific to refer to "the religion [in the singular] of the Catholic Church, Greek, Roman and Anglican...."; that it is no part of Catholic teaching that Christianity was the first revealed religion. One familiar with even the beginnings of logic should appreciate that it is a danger-

ous fallacy to use the same word in two different senses in a context, and that a fourth term invalidates a syllogism. To the unbiased reader, the author's conclusion that the Catholic Church is an organization "in objective truth inconsistent with the religious liberty established by the Constitution," will seem strange, since time and again our courts have passed on the status of the Church in this country and have never intimated even passing that this was so. The author prescinds from the question whether the Church is supernatural or not, and confines himself to arguments "drawn entirely from public law, from political science and from history." This procedure is as valid when dealing with Catholic claims as attempting to discuss a person's responsibility for a crime at the same time assuming that it is irrelevant whether he be sane or insane. After all it is just this which makes all the difference. In quarreling with Catholicism because she is not a democracy and because her government does not depend on the consent of the governed as he interprets it, Mr. Marshall's basic objection, though unexpressed, really is that God through His Divine Son revealed a religion, established a Church, gave it a constitution of His own drafting and determined that He should have a visible Vicar on earth, the Bishop of Rome, with certain very definite prerogatives, privileges and duties. The book is too incoherent and illogical to be popular. It has this in its favor that it brings out very forcibly that outside the Catholic Church only "opinions" are taught—a statement that must give serious readers pause.

W. I. L.

The Democratic Party. A History. By FRANK P. KENT. **The Republican Party. A History.** By WILLIAM STARR MYERS. New York: The Century Company. Each, \$5.00.

From now on national politics will be the predominant factor in the affairs of the nation until the contest between the two great parties is settled at the November election. Party government is the necessary element in the conduct of the business of the Republic, and there might be a much better result politically if the serious and well-intentioned element of the electorate made a study of the party policies and activities of the past and drew from their results the obvious lessons that should guide the course of present conclusions. In this respect, therefore, these two volumes have a special and immediate interest and value in the presentations they make of the characteristics, the merits and defects of the candidates of the two great parties in past campaigns and of the momentous issues on which the voters took sides. In detail there is consideration of the Alien and Sedition Acts; the United States Bank; the Northwest boundaries; Texas annexation; Slavery; Reconstruction; the Tariff; Civil Service; Inflation; Free Silver; the World War, and so on, down to the present day. Each is set forth according to party interpretation, and made readily accessible by excellent indices. As recently there has been a widespread recrudescence of religious intolerance, no offering of political literature would be complete without a proper reference to this baleful influence in previous contests. In this respect, Mr. Kent's record is much more comprehensive and satisfactory than that of the other book. Both statements, however, could be greatly improved. Many portraits, contemporary photographs and political cartoons illustrate each of these histories. The Democratic story has, in addition, a list of the candidates voted for at every national convention of the party and of the personnel of the executive of the organization in the management of the campaigns that followed. Both authors aim to give a fair and dispassionate picture of the times and events they deal with.

T. F. M.

American Prosperity: Its Causes and Consequences. By PAUL M. MAZUR. New York: The Viking Press. \$2.50.

Every business man is interested in American prosperity, about as much as he is interested in his own health. Early in life, man learned that the path to health was heavily paved with "don'ts." But turning to business it has been more or less customary to consider prosperity as due to some turn of the wheel of fortune (the so-called economic cycle), good while it lasted, mourned for its loss and expected soon to return. Prosperity is

actually nothing but a state of business health—vigorous, energetic health, the health that begets the confidence to produce and sell anything to everyone. If the health of the individual is based upon certain definite natural laws, it would appear that industrial health, prosperity, is also based upon certain definite laws. The author of this book having selected its inviting title had a splendid opportunity to satisfy the inquiries of the business world, now growing more inquisitive—at the aspect of prosperity living longer than economists by the aid of charts predicted. Mr. Mazur has really given us under the above title a recitation, though delightfully and colorfully told, of all that has transpired from that horrible nightmare of depression in 1921 up to the present time. If bankers are business doctors, then they could and ought to study and point out the dangers that might menace business' greatest asset to health—prosperity. If there are certain definite laws that will guarantee prosperity's age, what are they? Are there not excesses to be avoided? If over-production is to business what over-exertion is to the individual, is not over-consumption just as deadly as over-eating? There are a lot more "don'ts" for business. Who will chart them? In the preface of his book the author makes sure to explain that by "prosperity" he means that "the total income of the nation is greater than it has been in any previous period." Many suspect that prosperity has been limited to "big business," the Stock Exchange and the bankers. What has prosperity meant to the workman, whose average wage is about \$36.00 a week. If prosperity were made more comprehensive, would it be more lasting? The wage earners are Americans too.

P. P.

Parson Weems of The Cherry Tree. By HAROLD KELLOCK. New York: The Century Company. \$2.00.

There is no doubt that Parson Weems was what is popularly termed a "character." In the first part of the nineteenth century, and anywhere between Philadelphia and Savannah, one might have lighted upon a benevolent-looking old gentleman clad in clerical garb. He had a merry, ruddy face. In lieu of a boutonniere he had an ink horn fixed in the lapel of his coat, and a quill pen stuck in his hat where our doughboys used to carry a tooth brush. This was Mason Locke Weems, "preacher, publisher, writer of moral and patriotic biographies, tractarian, fiddler, wanderer," and traveling book agent. He was born in Anne Arundel County, Maryland, October 1, 1759. Having finished his preliminary education, he sailed for England to take up the study of medicine, probably at London, and again at Edinburgh. Whether he won his degree is uncertain. When he returned to America, he found that by virtue of a certain declaration fathered by Mr. Jefferson, the Weems family were no longer British subjects. Medicine seems not to have interested him greatly, for he entered the ministry of the Episcopal church. But he soon took to the road as a wandering author and an itinerant salesman of books. This is the historical Weems. The real Weems, the Weems who lives and moves with us even now, is the author of the first life of George Washington, and the originator of the tale of the cherry tree. He also wrote the lives of Franklin, William Penn and Marion, but the cherry tree overshadowed them all, and still overshadows them. Weems composed pamphlets on gambling and drunkenness that could give some points even to Billy Sunday. Moreover they sold. But what of that? It is the mythical cherry tree that has borne a perennial crop of fame to the genial old parson; it is the cherry tree so sadly hacked by George, and so wonderfully brought to life again by Weems on which his fame is inscribed. The world has decided that the most fitting thing to inscribe on his escutcheon is *Carasus semper virescens*, the cherry tree that cannot be killed.

F. McN.

BOOKS AND AUTHORS

The "Catholic Mind."—A very informative article entitled "Holy Week Customs in Syria" is contributed to the *Catholic Mind* for April 22, by Rev. Peter S. Sfeir, Assistant Pastor of St. John Maron Church, Buffalo, N. Y. This description of the

Liturgy of the Maronite rite is pleasingly instructive and should prove an interesting study. Father Sfeir is a former professor at St. Joseph Seminary, Beirut, Syria. The second article of this issue is entitled "Real Men" being the Baccalaureate sermon preached at Georgetown University last year by the Rev. Robert I. Gannon, S.J. It teaches a very practical and timely lesson to the young man who is about to enter the lists with modern paganism.

Helps to Holiness.—Translated by W. H. Mitchell, "Christian Spirituality, Volume III" (Kenedy. \$4.50), is an historical account from the pen of the Rev. P. Pourrat, of the development of systematized prayer, especially in its higher forms, from the Renaissance to Jansenism. It is a large and scholarly volume that aims to tell the interesting story of a phase of Catholic life to which much attention is being given by contemporary writers. It is copiously authenticated and evidences painstaking research. On the theory that the pagan humanism of the Renaissance and the subsequent errors of the Reformation forced devout Christians to a life of prayer, which demanded methodical instruction in it, the early chapters discuss the influence of these two great movements on Christian asceticism. Thereafter Père Pourrat examines each of the great contemporary national schools of spirituality, the Spanish, Italian, and French—this last with its two great divisions based on the asceticism of St. Francis de Sales and Cardinal de Bérulle. The volume makes interesting as well as informative and edifying reading.

Fundamentally, a Christian life is a victim-life in union with Christ. From the time Our Lord vicariously satisfied for the sins of mankind, Divine lovers have found in the imitation of His reparative life a means of proving the sublimity of their charity both to God and their fellows. In "Victim Souls" (Benziger. \$3.30), Abbé Paulin Giloteaux examines historically and theologically the delicate and difficult problem of self-immolation in the cause of Christ and His Church. Though he treats the question from the dogmatic, moral, ascetic, and mystical standpoint, he insists that he rather demonstrates the initial steps in the victim-life than any adequate method for its actual living. The volume is a guide in a type of asceticism that is constantly appealing to large groups of generous Christians, whose souls are, as it were, the compensating factors in God's sight of the mass of wickedness universally prevalent. Being a practical man, the author is careful to warn his readers against pitfalls. For this reason he is most emphatic on their having capable and holy directors.

Reconstructing Religion.—Indicative of just how radical Modernism has become is "The Story of the Ten Commandments" (Harcourt, Brace. \$2.50), by Conrad Henry Moehlman. A subtitle indicates its scope as the study of the Hebrew Decalogue in its ancient and modern application. Its author is a professor in the Rochester Theological Seminary. Ostensibly the book is a plea for a harmonious revision of the Decalogue consonant with the religious theories of the various modern denominations. Practically, however, it is a blasphemous rejection of the revealed Word of God having a constructive value that is more apparent than real. Logically, were Dr. Moehlman's thesis accepted, the Ten Commandments should be scrapped. He offers a Decalogue of his own making that leaves God altogether out of consideration and makes man and the present world our paramount interest.

In "Religio Militis" (Scribners. \$2.50), Austin Hopkinson, one of England's fighters in the Great War, presents his theory of the religion that the world needs. Though apparently sincere and well-meaning, the writer fails to take into consideration that religion is primarily an affair between man and God, and not between man and man. When, consequently, he rejects Divine Revelation to substitute for it his own humanitarian ideas, however lofty they be, he is but building on sand. Neither the human mind nor the human heart can be satisfied with the philosophy of life that he outlines.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Active Campaigning for Mexico

To the Editor of AMERICA:

Without doubt, thousands of your readers will say "Amen" to the reflections of Herbert D. A. Donovan on your editorial, "Poor Mexico."

I desire to be among the number, and, if permitted, in the very front rank to make my question heard, "What is the matter with our Catholic people in their attitude towards their suffering brothers across the border?"

Foremost among the valiant few who are keeping alive the question is your own publication, AMERICA, which deserves unmeasured praise for its unselfish, devoted contribution, but I fear that even it is a "voice crying in the wilderness."

A month or so ago I purchased from the Passionist publication, the *Sign*, fifteen hundred copies of the articles of Frank McCullagh, the famous correspondent, and announced the sale of the pamphlets for five cents a copy at all the Masses. A ten-minute talk was devoted to an explanation of the question and the position of the writer in current newspaper circles, with the result that four hundred copies were sold. The following Sunday the people were urged to take home and read the true statement of the conditions existing in Mexico. Free copies of the pamphlet could be had as they left the church. We have still on hand four hundred and thirty pamphlets.

What is the answer? I confess, I do not know. Perhaps the tireless editors of AMERICA or its readers will supply the reason for the indifference or the ignorance of Catholics on a topic that should shock the feelings and conscience of the American people and doesn't.

New York.

✱ JOHN J. DUNN, V.G.

To the Editor of AMERICA:

Mr. Donovan's letter, in the issue of AMERICA for April 14, strikes the clearest and strongest note recently heard on Mexico.

Prayer in persecution is our chief reliance. But what must be thought of the healthy layman who prays for his dinner, yet fails or refuses to do a hand's turn to earn it? He is not in good faith. And if the dinner doesn't come, his conscience can be no better satisfied than his appetite.

Your leading editorial in the same issue declares that "We have done our utmost." True, AMERICA week in and week out has made powerful appeals for Mexico, with little encouraging response. But "we" cannot be interpreted to include laymen. Except for a few conspicuous and isolated cases, laymen despite all appeals apparently are deaf, and especially—dumb.

Without going into details, it should be obvious that under prevailing conditions there is no reason to expect that a clerical appeal lacking vigorous and outspoken support of the laymen would have the desired effect with our fellow-citizens or our Government. And there is no reason to expect that an intelligent and concerted lay effort would not. Mexico's cure depends almost wholly on the moral influence of our Government and people.

Mr. Donovan has pointed the way. Of course, organization and education are necessary. Let us hear from other laymen. Let us start the work. It has to be done.

New York.

GREGORY ORMONDE.

To the Editor of AMERICA:

The admirable letter of Herbert D. A. Donovan, which appeared in the issue of AMERICA for April 14, is worthy of serious consideration, and the suggestion he makes deserves hearty support.

"I have long felt," writes Mr. Donovan, "that we ought to be making a mighty protest over this whole situation, which would

compel the attention of the world." Here is clearly stated a definite line of action which could easily be carried out. The Abolitionists, the Woman Suffragists, and the Irish sympathizers during the Black-and-Tan regime are given as examples of such effective protest.

Protest meetings could be easily organized in every large center. If these meetings were duly announced and advertised, our Catholic people would literally flock to them and bring many non-Catholic friends. Prominent citizens, both clerical and lay (including certain Congressmen), could and would address such mass meetings, at the close of which vigorous, dignified motions of protest could be formulated and directed to the right quarters. These monster demonstrations of protest (with well-organized parades also) should be continued regularly until we compelled attention and won redress.

The purpose of such meetings would be to set forth in detail evidence of the satanic tyranny of Calles and his satellites, to expose and condemn the unexplained silence of the secular press, to show how "persons in high places" have intervened on the wrong side since 1914, and to demand real non-interference in Mexico, which simply means the withdrawal of moral and financial support from the unconstitutional and despotic Calles Government.

I venture to state that if one-fiftieth part of the barbarous oppression inflicted on the Catholics of Mexico had been exercised against Jews or Methodists in that country, the whole of the United States would ring with the loudest denunciation. Are twenty million Catholics expected to fold their arms and look on in helpless silence?

Natick, R. I.

M. D. FORREST, M.S.C.

Biography: Is It Art or Science?

To the Editor of AMERICA:

In reading AMERICA some weeks ago (the issue of March 10), I was halted by a review of André Maurois' "Disraeli." As I am very much interested in literary criticism, I could not fail to read with the critic's eye the critical estimate of Maurois' effort. I was not at all impressed with the reviewer's standards. Since when is it true that the biographer "preeminently needs to be a scientist"? Is "condonement" the same as a request to "gloss over a few of his faults"? Measured by literary standards does "the volume lose much of its value and accuracy"? Does the reviewer think he has a complaint by saying the work is "Maurois' Disraeli"? Why not call it so? We have Boswell's Johnson, Lockhart's Scott, Dowden's Shelley, Peck's Shelley, Colvin's Keats, Lowell's Keats, etc., etc. Isn't biography very, very much like other commemorative arts, very like portrait painting, for instance? Has your reviewer known Plutarch, Suetonius, Boswell, Lee, etc., and understood the sounder theories of literature in general and of biography in particular, in such a way that he may consistently look upon the author of a life as a literary artist, and not as a student systematically investigating and recording events after the fashion of a scientist?

Boston.

J. L. W.

Christian Greeting Cards

To the Editor of AMERICA:

Noting in one of your March issues a communication in regard to Christmas greeting cards, I tried to find some Easter cards that would reflect in some measure at least, the spirit of the season, but failed to find any.

Those that I did see were lacking in artistic design, and the sentiments expressed carried very little of the significance of the season.

Would it not be a good idea for the teachers of art in our academies and colleges to give some attention to the designing of Christmas and Easter cards? It seems to the writer there is a wide field open for students with talent in this work, which would not only be interesting but would also find a ready market.

San Francisco.

MARCELLA HENDERSON.